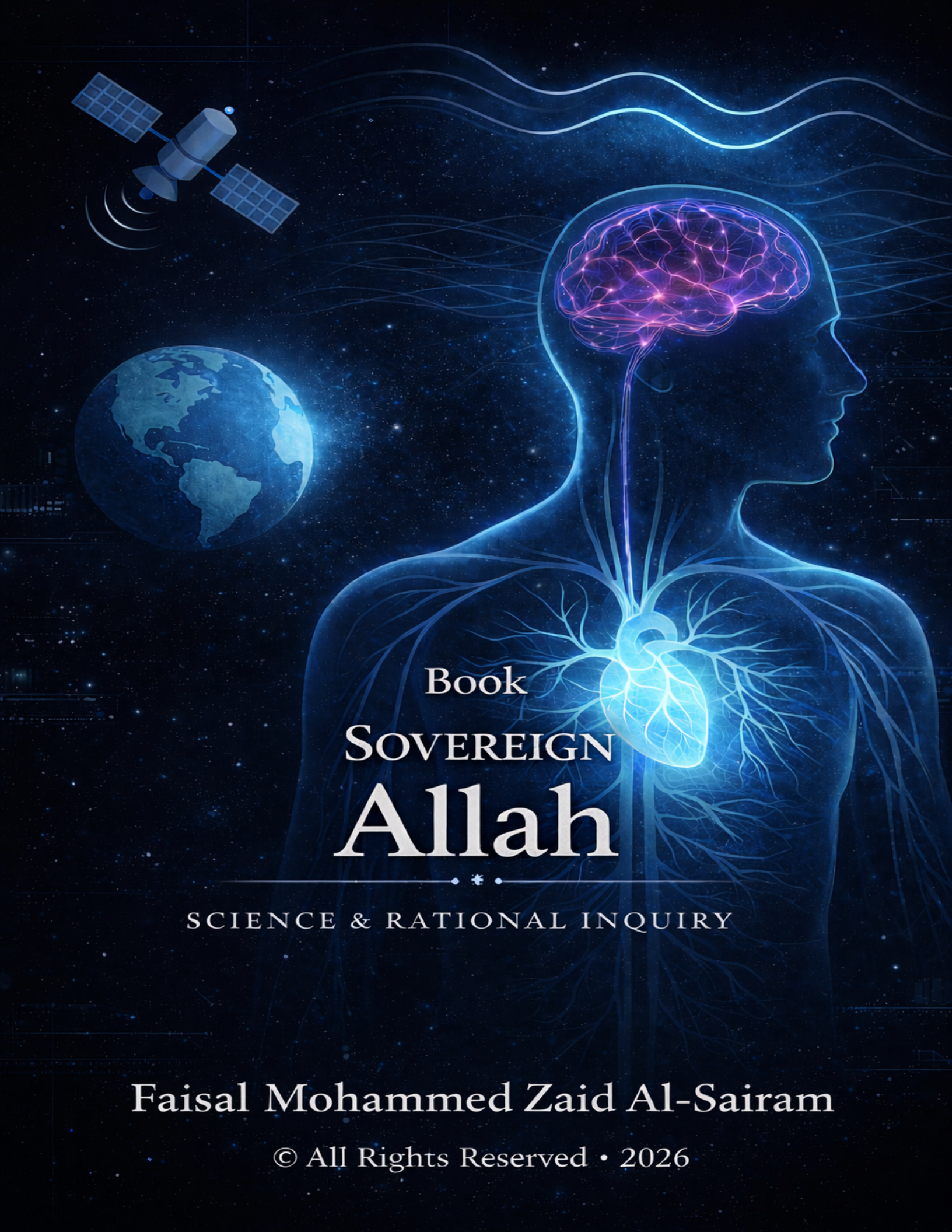

Book

SOVEREIGN Allah

SCIENCE & RATIONAL INQUIRY

Faisal Mohammed Zaid Al-Sairam

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This book is written as an intellectual inquiry, not as a statement of belief and not as a rejection of science address the human mind through logic, consistency, and critical reasoning, without relying on emotion, tra inherited assumptions.

Human knowledge has advanced significantly through observation, experimentation, and mathematical models have successfully described the behavior of matter, energy, and complex systems across multiple scales, interactions to cosmic structures. However, despite this progress, a fundamental question remains unresolved: description does not equal origin.

Describing how a system functions does not explain how it came into existence, nor why it operates acco laws, structured information, and self-regulating mechanisms. Modern science can analyze complexity, b generate it from nothing. It can manipulate existing systems, but it does not originate them.

This book examines that boundary —where scientific description reaches its limit and logical inquiry must investigates historical records, physical phenomena, biological systems, and informational structures usin reasoning rather than speculation.

A central focus of this work is the nature of organized information. From genetic codes capable of self-re cosmic order governed by stable laws, we observe systems that do not merely react but regulate, preserv themselves.

The reader is not asked to accept conclusions without examination. Instead, each chapter presents obser arguments step by step, allowing independent evaluation.

This book does not aim to replace scientific inquiry, nor to compete with it. Its objective is to pursue logica wherever evidence and reasoning lead.

Ultimately, this work is an invitation to think without constraint —to question whether denial of origin is itse position, or a philosophical choice.

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In an age where materialists confidently claim that "science explains everything," science itself stands stil powerless —before the simplest and most fundamental question in existence: How does life begin? For more than a century, scientists have dissected cells, decoded DNA, cloned organisms, and engineere every tool, every lab, and every technological advancement humanity possesses, no scientific team on Ea single living cell from scratch, even though all of its chemical components are known and readily available Scientists understand the materials, but they do not understand the force that activates them. They under but they do not know who gives it the command to live.

At this exact point —where human knowledge ends —the verse speaks:

"He is Allah, the Creator, the Originator, the Fashioner." (Qur'an 59:24) This is not merely a spiritual statement. It is a scientific truth revealed long before modern biology existed life, the design of organisms, and the rise of consciousness do not arise from randomness, chemistry, or processes.

They reflect a deliberate, intelligent, sovereign act belonging only to the One who creates life and sustain This book is not an attack on science. It is a clarification of its limits. It is not a denial of reason. It is a rem where reason stops —and revelation begins.

Here, you will find logical, scientific, and philosophical arguments demonstrating that the mystery of life is materialism, deeper than chemistry, and far more complex than chance.

This book is written for those who believe science is enough, and for those who ignore truth simply becau replicated in a laboratory.

Here, you will see where science stops —and where the divine message speaks.

— Written by Faisal Mohammed Zaid Al-Sairam

Chapter One

Why Science Cannot Create Life from Scratch Despite the remarkable progress of modern science, a fundamental limitation remains unchanged. Scienc analyze its components, and manipulate its structures, but it cannot initiate life itself.

Despite decades of research, science still does not fully understand how a living cell moves as a unified, self-directed system. Even with advanced microscopy, molecular tracking, and computational models, cellular motion remains only partially described, not explained. The cell does not behave as a collection of independent chemical reactions, but as an integrated entity whose internal coordination exceeds mechanical interpretation. Movement, response, and internal regulation appear simultaneously and disappear together when life ends. This indicates that cellular motion is not merely chemical activity, but the expression of an underlying organizing principle that science can observe—but not originate.

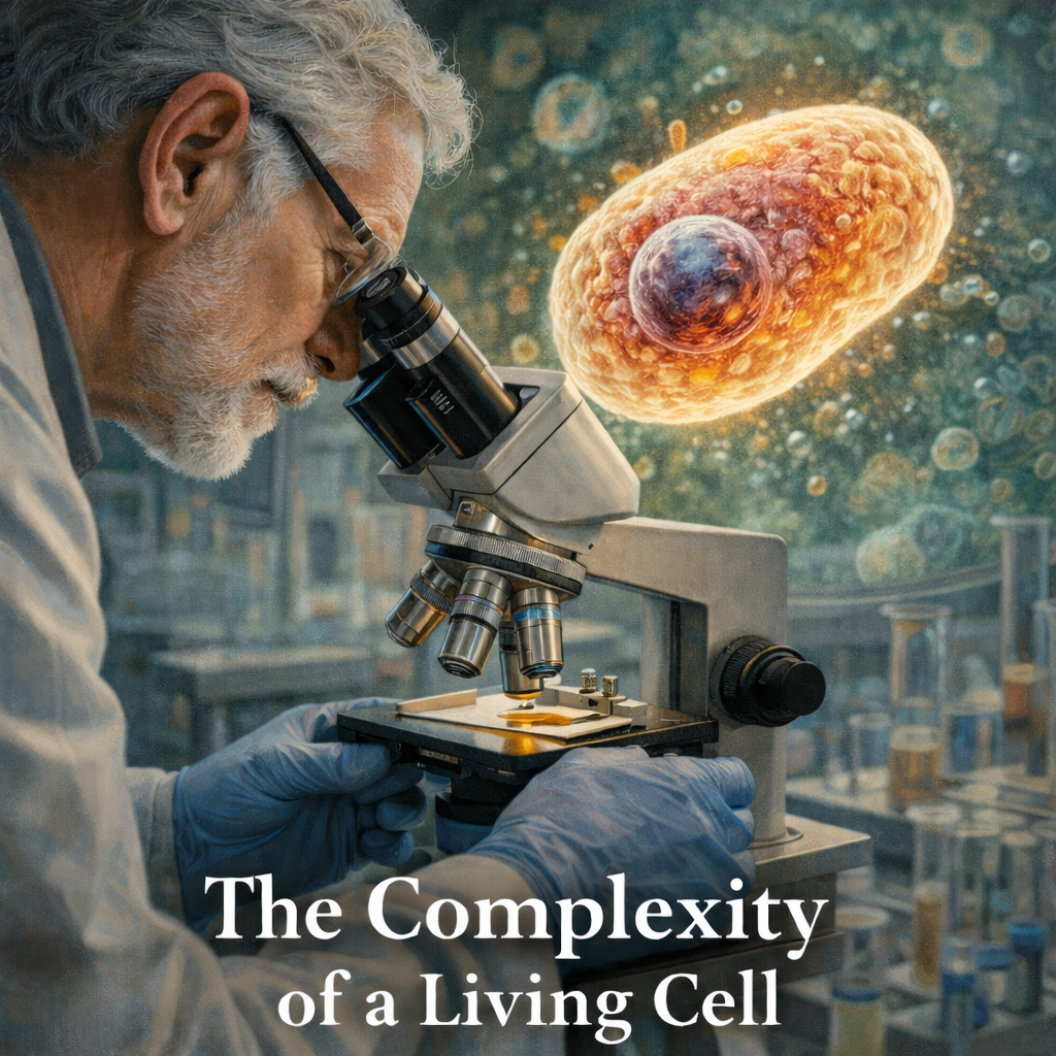


Figure 1: A visual representation of the unresolved complexity behind cellular motion and internal coordination. Despite advanced imaging technologies, the fundamental principle governing how a living cell moves and regulates itself remains unknown.

Every biological experiment begins with something already alive. Cells are taken from existing organisms pre-existing genetic material, and genetic engineering relies entirely on life that is already present. Life is nothing —it is only modified.

This distinction is critical. A living cell is not merely a collection of chemicals arranged in the correct order of its chemical components remain present, yet life is absent. The same atoms, the same molecules, the without life, nothing functions.

Science understands how life behaves once it exists. It does not understand how life begins.

The claim that life emerged naturally over millions of years does not resolve this problem. Time does not or generate information. Without an initiating cause, time produces nothing.

If chemistry and time were sufficient to generate life, laboratories —with controlled environments, precise complete access to biological components —would have succeeded long ago in creating a living cell from They have not.

Chapter One (Continued)

The inability to create life from non-living matter forces a deeper question: what, exactly, is missing when components are present?

Within a dead cell, the chemicals remain intact. Proteins, lipids, nucleotides, and molecular structures are cell no longer responds, adapts, or sustains itself. Something non-material has departed.

Material explanations attempt to reduce life to complexity, but complexity alone does not generate agency system can remain entirely inactive without an activating principle.

Information, regulation, responsiveness, and purpose appear together only when life is present. Remove properties vanish simultaneously.

This suggests that life is not an accidental outcome of matter, but a governing principle imposed upon it.

Science can map the processes of living systems, but mapping is not creation. Description is not initiation Until science can demonstrate the transition from non-life to life under controlled conditions, the origin of question —one that lies beyond material explanation.

Life as Information, Not Matter One of the most overlooked aspects in the discussion about the origin of life is the nature of information it Life is not defined by matter alone. Every living system operates through information: instructions, regulat and decision-making at microscopic levels. DNA, RNA, and cellular signaling networks function as carrie directives, not as mere chemical substances.

Chemistry can explain reactions, but it cannot explain instructions. Physics can describe forces, but it can meaning.

In all known systems —without exception —information arises from an intelligent source. Codes do not or languages do not emerge randomly, and instructions do not write their own logic.

DNA is not simply a molecule; it is a language. It stores data, corrects errors, preserves continuity, and go with extraordinary precision. Modern science can read this language and even edit fragments of it, but it c complete, functional genetic code capable of producing life from non-life.

Every attempt to explain DNA as a product of randomness faces an unavoidable contradiction: randomne information faster than it creates it. Natural selection can only act after life exists; it cannot explain the orig information that life depends on.

This leads to a critical conclusion: life is not a chemical accident. It is an information-driven system impos Until science can demonstrate the spontaneous emergence of organized information capable of sustainin remains unresolved —not because humanity has not progressed far enough, but because the explanation causation.

The Failure of Laboratory Creation Modern laboratories represent the most controlled environments humanity has ever created. Temperature composition, and energy input can all be precisely regulated.

Scientists today possess detailed knowledge of cellular components. Amino acids, nucleotides, lipids, and understood and readily available. Yet assembling these components has never resulted in a living cell. Laboratory experiments can simulate conditions, but they cannot reproduce the transition from non-life to has crossed this boundary.

This persistent failure reveals an important truth: life does not arise from correct assembly alone. Someth missing.

Attempts to explain this absence by appealing to vast stretches of time only shift the problem elsewhere. decide, or organize.

If life cannot be produced under ideal, controlled conditions, then its origin cannot be reduced to blind ma This forces a reconsideration of the assumption that life is a product of chance. Instead, life appears to be generated.

Life and the Missing Principle Across every experiment and hypothesis, a single pattern remains consistent: life requires more than mat All living systems display coordination, self-regulation, responsiveness, and goal-oriented behavior. The emerge from chemical reactions alone.

When life departs, matter remains unchanged, yet function disappears. This separation exposes a missin science can observe indirectly but cannot generate.

Biology describes mechanisms, but mechanisms do not explain initiation. Knowing how a process operate how it began.

The inability to manufacture life from non-life suggests that life is not an emergent accident but a directed At this boundary, science reaches a limit not of intelligence, but of jurisdiction. Some questions cannot be tools alone.

Life, therefore, appears not as a product of chance, but as a reality introduced into matter.

This realization does not negate science; it completes it by acknowledging where explanation must give w DNA: Information Beyond Chemistry DNA is often described as a molecule, yet its true nature is informational. Chemistry explains its structure Every living cell contains encoded instructions that regulate growth, repair, and reproduction. These instru a language with syntax, error correction, and hierarchical organization.

Information, by definition, is not generated by matter alone. In every known system, information originates source.

Laboratories can read genetic code, copy it, and even modify it, but they do not originate new information nothing.

The presence of digital-like coding within biology challenges the claim that life is a product of unguided p Random chemical interactions do not produce languages, codes, or executable instructions.

Why Time Cannot Create Information Time is often presented as the missing ingredient that transforms chemistry into life. Yet time itself has no Extending duration does not introduce new instructions, meanings, or goals. It merely allows existing proc In all known systems, time can degrade information, but it has never been shown to generate it.

Appealing to millions or billions of years does not explain the origin of biological coding. It only postpones Information requires selection, direction, and constraint. These properties do not arise from undirected tem If time alone were sufficient, laboratories could accelerate life's emergence by extending controlled exper This has never occurred.

The repeated failure to generate biological information demonstrates that time is not a substitute for caus Life therefore cannot be explained by time plus matter. Something beyond both is required to account for depth.

The Component Is Not the Controller Modern science has achieved extraordinary precision in identifying the components of life. It understands proteins, carbon structures, energy systems, and genetic material in remarkable detail. Yet this knowledg critical limitation: knowing the components of a system is not the same as knowing what governs it.

To clarify this distinction, consider the following analogy.

Imagine a highly advanced civilization that has engineered ultra-sophisticated nano-robots. These nano protective shells, internal energy sources, sensitive receptors, and extremely precise circuitry. They are c movement and coordination —but only under a central command system designed specifically for them. Humanity later discovers these nano-robots. Scientists dismantle them, analyze every component, and s their physical structure with near perfection. The replicas appear complete. Every material part is present Yet they do not function.

The failure is not due to missing components. It is due to the absence of recognition by the original contro command signal does not respond to the replicas. Without that external authority, the machines remain in Biological cells present the same paradox.

Modern biology understands cellular components in great depth. Genes are mapped, proteins are catalog pathways are precisely described. Cells can be modified, cloned, and manipulated —but never initiated fr The problem is not chemical complexity. The problem is control.

Life does not operate simply because matter is assembled correctly. It operates because it is governed by its components. When that governing command is withdrawn, the cell dies. When humans attempt to repl command, life does not begin.

This reveals a fundamental principle:

Structure does not equal authority. Assembly does not equal command. Information does not equal origin Life is not merely constructed. It is directed.

Central Control vs. Internal Authority The analogy of advanced nano-robots exposes a deeper principle that extends beyond biology and techn In every engineered system created by humans, control originates externally. Machines operate because from outside the system itself. Even the most advanced artificial intelligence functions within boundaries i designers, infrastructure, and sources of power.

A nano-robot, regardless of its sophistication, does not decide its purpose. It executes instructions it does behavior is the result of control, not autonomy.

Living cells operate differently.

A single cell regulates itself continuously. It repairs internal damage, adapts to changing conditions, main and initiates complex responses without external commands.

If life were merely a machine-like process, external control would be sufficient to activate it. Yet no amou manipulation has ever transformed non-living matter into a living system.

This distinction reveals a critical divide:
Machines are controlled. Life is self-governing.
External control can simulate behavior, but it cannot generate intrinsic agency. Biological systems do not initiate.
External control explains motion. It does not explain life.
Life exhibits an internal command structure that cannot be reduced to external signals, environmental trig causation.
This internal authority is not assembled. It is assigned.

Why External Intelligence Cannot Produce Life It may be argued that future intelligence —far more advanced than anything known today —could eventu precisely that life itself would emerge.
This assumption overlooks a fundamental distinction between intelligence and authority.
External intelligence, regardless of its sophistication, operates through intervention. It adjusts, directs, and systems from the outside.
Life, however, does not function through continuous external intervention.
A living cell does not wait for instructions to repair itself, to divide, or to respond to internal imbalance. The from within.
Artificial systems remain dependent on power sources, control signals, and predefined rules. When these system ceases to function.
Life persists even when external conditions fluctuate, because its governance is internal, not imposed mo This reveals why appeals to future technology fail to explain the origin of life.
Technology can imitate behavior, but it cannot assign intrinsic authority.

The Boundary Between Simulation and Life Modern technology increasingly blurs the line between simulation and reality. Machines can now mimic sp learning, and decision-making with remarkable accuracy.
These advances often lead to the claim that life itself is only a sufficiently complex simulation.
This claim rests on a critical confusion between imitation and origin.
Simulation reproduces outward patterns. Life generates inward continuity.
A simulated system performs because it is executed. A living system persists because it maintains itself.
No simulation, regardless of complexity, possesses an intrinsic stake in its own existence.
A living organism, by contrast, actively resists decay, repairs damage, and preserves identity over time.
This distinction cannot be erased by adding more layers of computation or control.
When a machine ceases to receive power or instruction, it stops. When a living system loses external inp Simulation explains appearance. Life explains persistence.
Recognizing this boundary prevents the category error of mistaking resemblance for reality. Life is not the most advanced simulation. It is a fundamentally different mode of existence.

Conclusion of Part Two: Authority, Not Complexity

Throughout this part, a consistent principle has emerged: life cannot be explained by complexity alone. Neither advanced machinery, nor artificial intelligence, nor hypothetical future technologies bridge the gap and life.
The repeated failure to produce life from matter —despite full knowledge of components and conditions — boundary.
This boundary is not technological. It is conceptual.
Complex systems can simulate behavior, but they cannot generate internal authority.
Life persists because it governs itself from within, not because it is supervised from without.
This conclusion does not diminish science. It clarifies its scope.
Science excels at describing mechanisms, but life belongs to a different category —one defined by autho Recognizing this distinction restores clarity to the discussion of life's origin.
Life is not the outcome of chance, time, or intelligence acting upon matter.
It is the result of authority imposed upon matter.

Consciousness Is Not Computation Consciousness is often described as an advanced function of the brain —a result of sufficient complexity, information processing.
This assumption treats awareness as a mechanical outcome: if the structure is complex enough, consciou Yet no increase in computation has ever produced subjective experience. Machines process information, but they do not experience it.
A system can recognize patterns without knowing that it recognizes them.
It can respond to stimuli without feeling response.

Consciousness is not defined by speed, capacity, or data throughput.
It is defined by presence.
The fundamental question is not how information moves, but why experience exists at all.
Computation explains function. Consciousness introduces meaning.
No algorithm —regardless of complexity —possesses an inner point of view.
No simulation, however precise, becomes aware of itself.
This reveals a boundary that cannot be crossed by engineering alone.
Awareness is not assembled. It is not executed. It is not emergent from calculation.
Consciousness stands as a distinct category —irreducible, non-transferable, and internally grounded.
To mistake computation for consciousness is to confuse representation with reality.
Understanding this distinction is essential, because consciousness is not a problem of hardware —it is a itself.

The Inner Point of View Consciousness is uniquely defined by an inner point of view.
Every conscious being does not only respond to the world —it feels its existence within it.
This inner perspective cannot be observed externally, measured directly, or transferred.
Neural activity can be mapped, but the experience associated with it remains private.
No external system can access awareness from the inside.
This explains why consciousness resists objective reduction.
Even a perfect physical replica would not guarantee subjective awareness.
The question is not whether a system behaves like a conscious entity.
The question is whether there is something it is like to be that system.
Without an inner point of view, behavior remains imitation.
With it, existence gains meaning.
This distinction defines the boundary between living awareness and artificial representation.
Consciousness is therefore not a product of structure alone.
It is a condition of existence that cannot be externally imposed.
Understanding this reality reframes the limits of artificial intelligence.
Intelligence may be engineered.
Awareness cannot.

Consciousness as a Non-Material Interface Consciousness does not behave as a physical object, yet it cannot be dismissed as unreal.
Not everything that exists is material, and not everything that is immaterial is imaginary.
A useful analogy can be found in modern computing.
The cursor on a computer screen is not a physical component.
It has no mass, no volume, and no independent hardware location.
Yet it represents presence, control, and interaction.
Without it, meaningful engagement with the system collapses.
In the same way, consciousness functions as an interface of presence.
It is not the brain itself, nor the electrical signals within it.
It is the point at which experience becomes accessible.
The brain may process information, just as hardware executes instructions.
But consciousness is where experience appears.
It does not exist as a substance, but as a condition of access.
It is not an object among objects.
It is the field within which objects are known.
Reducing consciousness to matter confuses execution with experience.
Just as hardware alone does not create user presence, neural activity alone does not generate awarenes Consciousness therefore occupies a distinct ontological role.
It is not built from components.
It is the interface through which existence is lived.

Consciousness and the Question of the Soul Throughout human history, consciousness has been closely associated with the concept of the soul. While science examines neural processes, the soul represents the question science cannot access.

The Qur'an addresses this boundary directly:
"They ask you about the soul. Say: the soul is of the command of my Lord, and you have been given of kn This verse does not deny knowledge; it defines its limit.
The soul is not described as a material entity, nor as an emergent property of matter.
It is presented as belonging to a different order —an order of command, not composition.
Consciousness reflects this distinction.
It operates through the brain but is not reducible to it.
When neural activity ceases, consciousness does not simply fade like a process shutting down.
The question of where awareness goes cannot be answered by measurement.
This does not imply superstition, but humility.
Just as physics accepts fundamental constants without explanation, the existence of consciousness may represent a foundational reality. The soul, in this view, is not an object to be dissected, but the principle that grants life and awareness their unity.
Attempts to bypass this distinction collapse into category errors.
Consciousness is not produced.
It is entrusted.
And its origin lies beyond material causation.

The Reality of the Unseen The absence of visibility does not imply the absence of existence.

Human knowledge has repeatedly confirmed that many fundamental realities cannot be directly observed Gravitational fields, magnetic forces, and electromagnetic signals remain invisible, yet their effects are un Modern civilization itself depends on unseen processes operating continuously beneath perception.
These realities are not believed because they are imagined, but because their influence is measurable. The unseen is therefore not the opposite of the real.
It is often the condition that allows the visible to function.
In this sense, the soul is not compared to physical signals, nor reduced to energy or waves. The analogy serves only one purpose: to demonstrate that invisibility does not negate truth.
The soul, as described in revelation, belongs to the domain of command, not material composition.
Its reality is established through life, consciousness, and moral responsibility.

Just as unseen forces sustain physical systems, the unseen dimension sustains conscious existence. To deny the unseen solely because it escapes direct observation is a methodological error. Reality is not limited to what instruments can detect.
Existence precedes measurement.
Understanding this principle restores balance between reason and humility.
It allows science to remain precise without claiming total authority.
And it allows metaphysical truth to be acknowledged without distortion.

Consciousness and Moral Responsibility Consciousness is inseparable from moral responsibility.
A system that merely processes information cannot be held accountable.
Responsibility requires awareness, intention, and an inner recognition of choice.
Without consciousness, actions reduce to mechanical outcomes.
Moral judgment presupposes a subject who understands consequence and meaning.
This is why responsibility cannot be assigned to machines, regardless of sophistication.
Artificial systems execute instructions but do not comprehend obligation.
They do not experience guilt, duty, or remorse.
Human consciousness, by contrast, recognizes right and wrong as lived realities.
This recognition arises from an inner point of view, not from external programming.
Remove consciousness, and moral language collapses.
This reveals that awareness is not an evolutionary convenience.
It is a foundational condition for accountability.
Attempts to ground morality in computation alone fail to explain obligation.
Rules can be followed without understanding.
But responsibility requires understanding.
Consciousness therefore anchors moral life.
It is not an accessory to intelligence.
It is its ethical core.

Consciousness After Death The cessation of biological function does not resolve the question of consciousness.
Death marks the end of bodily processes, but it does not explain the disappearance of awareness.
If consciousness were merely a byproduct of neural activity, its absence would be self-evident.
Yet the nature of subjective experience resists such finality.
Throughout history, human beings have distinguished between the body that decays and the self that exp This distinction is not poetic, but experiential.
Sleep, unconsciousness, and altered states reveal that awareness is not identical to wakeful brain activity The interruption of bodily input does not equate to the erasure of inner presence.
From a philosophical standpoint, the termination of a medium does not logically entail the annihilation of w through it.
A radio ceases to transmit sound when damaged, but this does not imply the destruction of the signal itse The analogy is not a definition, but an illustration of logical possibility.
Consciousness, as an inner point of view, is not spatially located and therefore not subject to physical dec This places awareness in a category distinct from biological processes.
Material explanations can describe how the body stops.
They cannot establish that awareness ceases to exist.
The question of consciousness after death therefore remains open to metaphysical inquiry.
It cannot be closed by physiology alone.
Recognizing this limitation is not an appeal to mysticism, but an acknowledgment of epistemic boundaries Where measurement ends, existence does not necessarily end.

The Missing Activator of Life

At this stage, the problem facing material explanations becomes unavoidable.
If life were merely a correct arrangement of molecules, then assembling those molecules should eventual system.
Yet this never happens.
Every laboratory experiment confirms the same reality: life only emerges from pre-existing life. Cells divide. They replicate. They inherit activity. But they do not originate themselves.

This exposes the existence of a missing activator.
Not an undiscovered chemical. Not an unknown protein. Not a hidden physical force.
What is missing is the principle that initiates life as a unified, self-sustaining process.
A lifeless cell can possess all required structures, yet remain inert —unable to move, respond, grow, or re The difference between a dead cell and a living one is not composition, but activation.
This activation is not observed, isolated, or transferred independently. It cannot be manufactured, copied, This is why laboratories can only manipulate living systems, never originate them.
Life is not assembled. It is bestowed.
At this boundary, science encounters a limit not of knowledge, but of authority. Human beings can modify life. They can interrupt it. They can study it.
But they cannot initiate it.
The origin of life remains outside the reach of material causation —not because it is complex, but becaus different category of causality altogether.
Here, the question is no longer how life works, but who gives it the command to begin.

Central Control vs Autonomous Matter

Many scientists assume that matter, once complex enough, becomes autonomous.
That life emerges naturally when chemical systems reach sufficient sophistication.
This assumption has never been proven.
No complex system —biological or artificial —has ever demonstrated true autonomy without an external c Every advanced machine humanity has built operates under a central command.
Remove the controller, and the system collapses into inert components.
Even the most advanced artificial intelligence does not act independently.
Complexity does not create command.
Structure does not generate authority.
Arrangement does not produce intention.
This distinction is critical.
A living cell behaves as if governed by an internal coherence that exceeds its material parts. Billions of reactions occur in perfect coordination, timing, and balance.
No molecule decides.
No protein knows.
No gene commands.
Yet the system behaves as a unified whole.
This raises a fundamental question:
Is the cell truly autonomous, or is it responding to a governing principle beyond material causation? Laboratories can replicate structures.
They can simulate processes.
They can imitate behaviors.
But they cannot reproduce the governing unity that makes life alive.
This is not a gap in technology.
It is a boundary of explanation.
Matter does not govern itself.
Order does not arise without command.
And life does not operate without a source of authority.

Why Life Only Comes from Life

One of the most consistent observations in all of biology is this: Life only comes from life.
No experiment has ever demonstrated the spontaneous emergence of a living cell from non-living matter laboratory conditions.
Despite knowing the chemical components of the cell, understanding metabolic pathways, and mapping D codes, the transition from non-life to life has never been observed, repeated, or initiated.
This is not a temporary limitation of technology. It is a permanent boundary of causation.

Every living system arises from a prior living system. Cells divide from cells. Organisms emerge from orga Page 18
Materialism attempts to bypass this fact by appealing to time, claiming that what laboratories can nature accomplished blindly over millions of years. This appeal to time explains nothing.
Time does not create agency. Duration does not generate instruction. Repetition does not produce origin. If matter lacks the capacity to initiate life today, there is no reason to believe it possessed that capacity in The principle remains unchanged: non-life does not cross into life on its own.

Time Does Not Create Life

When material explanations reach their limits, they often retreat to one final argument: time.
It is claimed that what appears impossible today became possible simply by extending the timeline. This argument confuses duration with causation.
Time does not add new properties to matter.
It does not introduce intention.
It does not generate instruction.
If a process lacks the capacity to produce life in principle, no amount of time will grant it that capacity. Chemical reactions repeat.
They do not innovate purpose.
Random interactions accumulate variation, not direction.
Invoking millions of years does not explain how life began.
It merely postpones the question.
A mechanism that cannot initiate life today could not initiate it yesterday.
Time amplifies what already exists.
It does not create what never was.
The origin of life requires more than patience.
It requires a cause capable of giving life.
Without such a cause, time remains silent.

Information Is Not Matter

Life is not defined by matter alone. It is defined by information.
A cell is not merely a collection of chemicals. It is a system governed by instructions.
Meaning is not a physical property. It has no mass, no charge, and no location in space.
Yet without information, matter remains inert.
Two molecules can be chemically identical, yet behave entirely differently depending on the information th Information determines structure. It directs function. It constrains possibility.
No physical law explains why a sequence of symbols should represent instructions for building life.
In every domain where information exists —language, code, mathematics, logic —there is always an orig Randomness does not generate syntax. Chance does not write programs. Matter does not assign purpos The presence of information within living systems introduces a category that physics alone cannot accoun Life does not merely exist. It communicates, regulates, corrects, and preserves meaning. Because matter can be rearranged endlessly, but information must be authored. And authorship implies intention.

Information is not a byproduct of complexity. It precedes complexity and gives it direction.
Without information, matter follows blind physical laws. With information, matter becomes organized towa This distinction explains why identical materials can produce radically different outcomes when guided by instructions.
A book is not defined by ink and paper, but by the meaning encoded within symbols.
Likewise, a living cell is not defined by molecules alone, but by the instructions that coordinate them.
Physics describes how matter behaves. Information explains why it behaves that way.
Wherever information exists, there is selection, constraint, and purpose.
These features do not emerge from randomness. They reflect guidance rather than accident.
Life, therefore, cannot be reduced to matter in motion. It is matter under instruction. And instruction is never self-originating.

Why Consciousness Is Not a Product of Matter

Materialist theories assume that consciousness is merely a byproduct of physical processes in the brain. awareness, thought, and subjective experience arise automatically once matter is arranged in sufficient c assumption collapses under close examination.

Matter, by its nature, is inert. Atoms do not understand, neurons do not reflect, and electrical signals do n They transmit information, but they do not experience it. No arrangement of unconscious components has produce consciousness.

Consciousness is not a quantity that increases with complexity. It is a different category of existence altog circuits does not create awareness, just as adding more wires does not create understanding.

If consciousness were produced by matter, it should be observable as a physical output. But consciousne subjective, and non-spatial. It cannot be weighed, scanned, or located, yet it is the most certain reality ea

The existence of consciousness therefore points beyond matter. It indicates that awareness is not genera expressed through it —just as meaning is expressed through language, not created by ink. The Inner Experience Cannot Be Measured

A defining feature of consciousness is that it is experienced from within. Pain, joy, fear, intention, and mea objects that can be observed from the outside; they are realities known only to the subject experiencing th

Science excels at measuring external phenomena. It quantifies mass, energy, frequency, and chemical re consciousness is not an external phenomenon. It does not occupy space in the way objects do, nor does that can be intercepted or recorded.

Brain scans can correlate neural activity with reported experiences, but correlation is not identity. Seeing pain does not explain why pain feels the way it does, nor how subjective experience arises at all.

No instrument can measure meaning. No sensor can detect intention. No equation can capture the feeling These are not gaps in technology —they are boundaries of method.

The inner point of view is therefore irreducible. It cannot be translated into third-person data without losin fact alone challenges any attempt to reduce consciousness to matter.

What cannot be measured is not unreal. It simply belongs to a different dimension of reality.

Consciousness Requires a Point of View

Consciousness is inseparable from perspective. To be conscious is not merely to process information, bu a specific point of view. Every conscious state is defined by the fact that it is experienced by someone.

Physical systems operate without perspective. A camera records images but does not see. A microphone does not hear. A computer processes symbols but does not understand their meaning. These systems fu an inner standpoint.

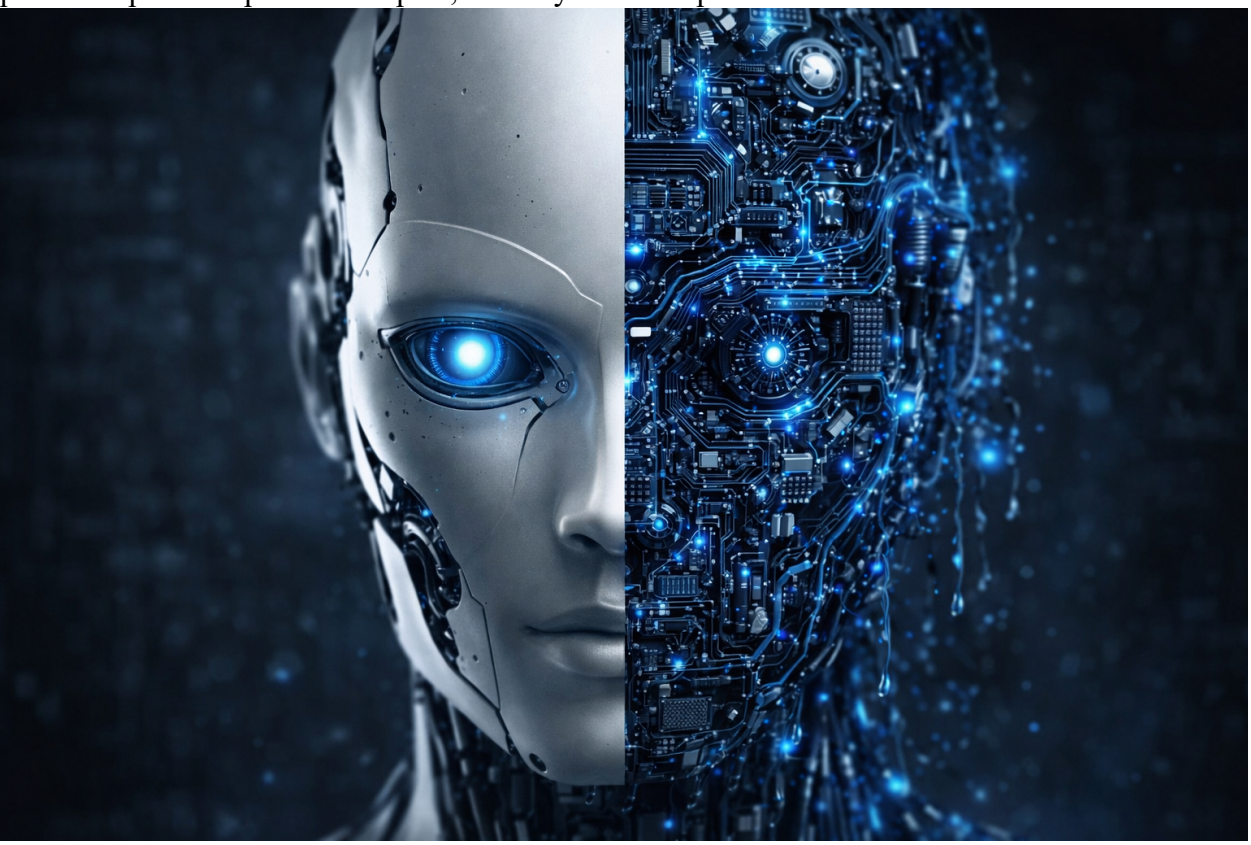
Adding complexity does not create a point of view. Millions of transistors working together still do not prod No arrangement of third-person processes gives rise to a first-person reality.

The point of view is not a location in space, nor a measurable variable. It cannot be isolated, scanned, or it, consciousness cannot exist at all.

Consciousness therefore cannot be reduced to mechanics. It requires an experiencing subject —somethi by matter, but present as a prerequisite for experience itself.

Why No Machine Has a Point of View

Despite extraordinary advances in computing and artificial intelligence, no machine has ever demonstrate view. Machines process inputs and produce outputs, but they do not experience either.



A machine has no inner life. It does not feel pain, anticipate the future, or recognize itself as an entity that advanced systems operate entirely in third-person terms —data in, data out.

Simulating consciousness is not the same as possessing it. A machine may imitate conversation, emotion but imitation is not experience. There is no someone inside the system.

If consciousness were a product of complexity alone, then sufficiently complex machines should eventual awareness has never appeared, no matter how advanced the architecture becomes.

This is not a temporary limitation of technology. It is a fundamental distinction between systems that oper experience.

The absence of a point of view in machines confirms a deeper truth: consciousness is not engineered. It i Part Three:
From Consciousness to Moral Responsibility

Consciousness is not an isolated phenomenon.
It is not a meaningless inner experience without consequence.

The moment a being says, "I know," "I choose," or "I intend," it crosses a decisive threshold —from passive existence to moral agency.

Materialism attempts to explain consciousness as a byproduct of matter, yet it completely fails to explain responsibility.
Atoms are not accountable.
Molecules are neither guilty nor innocent.
Neurons cannot be praised or blamed.

A machine may calculate outcomes, but it does not care about them. An algorithm may optimize behavior, but it is never held accountable for its actions.

Human beings are fundamentally different.

We feel guilt even when unseen.
We restrain ourselves even when escape is possible.
We distinguish right from wrong even at personal cost.

This inner moral compass is not imposed from outside.
It arises from within consciousness itself.

Here the question shifts from:
What is consciousness? to the deeper question:
What does consciousness require?

If humans are truly conscious beings, then life cannot be morally neutral.
Choice has weight.
Intention has consequences.
Existence itself carries responsibility.

This part explores the necessary link between consciousness, free will, moral responsibility, and accountability —not as religious assumptions, but as logical necessities beyond material explanation.

Moral responsibility cannot exist without free will.
If choice is an illusion, then accountability is meaningless.

A being that cannot choose differently cannot be blamed or praised.
If every action is nothing more than a mechanical outcome of prior states, then guilt, justice, and responsibility collapse into fiction.

Material explanations often reduce human behavior to chemistry, conditioning, or neural determinism. Yet such explanations quietly erase the very foundation upon which moral language depends.

We do not excuse a falling rock.
We do not judge a storm.
We do not punish gravity.

We judge only those whom we believe could have acted otherwise.

This intuitive distinction is universal.
Across cultures, civilizations, and legal systems, responsibility is always tied to choice.

Even when circumstances influence behavior, we still recognize a core zone of agency: the inner ability to say yes or no.

Free will is not proven by equations.
It is revealed through lived experience.

every inner conflict, every moral struggle testifies that we are not passive machines.

If humans were nothing more than programmed matter, moral responsibility would be impossible.

The very fact that we hold ourselves and others accountable is evidence that free will is real, and that consciousness is more than physical process.

Why Artificial Intelligence Cannot Possess True Consciousness

Artificial intelligence can process information, but it does not experience reality.

It can simulate emotions, but it does not feel them.
It can generate language about fear, desire, or love, but it never fears, desires, or loves.

True consciousness is not the ability to compute, store, or optimize.
It is the presence of an inner point of view.

There is no "I" inside a machine.
No inner witness.
No lived experience.

An artificial system does not suffer.
It does not worry about its future. It does not fear death.

Without suffering, there is no consciousness.
Without consciousness, there is no moral responsibility.

A machine may imitate human behavior, but imitation is not existence.
Simulation is not reality.

If artificial intelligence truly possessed consciousness, it would demand rights, bear responsibility, and experience guilt or meaning.

Yet none of these apply.

Artificial intelligence remains a powerful tool, not a conscious being.

This distinction is not technical.
It is fundamental.
Artificial Intelligence and the Absence of Moral Accountability

Moral accountability requires consciousness, intention, and freedom. Artificial intelligence possesses non genuine sense. An AI system does not choose its goals, does not intend good or evil, does not understan follows instructions and statistical patterns.

When an AI causes harm, responsibility always returns to humans —the designers, the operators, or the do not punish tools; we punish moral agents.

A knife is not guilty. Fire is not immoral. Electricity is not sinful. Likewise, artificial intelligence cannot be b has no inner awareness, no sense of obligation, and no fear of consequence.

Without an inner moral dimension, accountability is impossible. This is why no society holds machines mo Courts judge people, not algorithms. Ethics applies to persons, not programs.

The attempt to assign moral agency to machines is a category error. Artificial intelligence may shape outc bear responsibility.

A society that denies moral responsibility undermines itself. If no one is truly accountable, then justice bec and ethics collapses into preference.

Without responsibility, crime becomes a mechanical event, punishment becomes arbitrary, and moral jud foundation. There would be no true justice —only control.

Human civilizations have always been built on the assumption that individuals are morally responsible for trust, obligation, and meaning all depend on this premise.

Materialism attempts to preserve morality while denying its foundation. It rejects free will, yet continues to duties, and accountability.

This contradiction cannot be resolved. Responsibility cannot survive without consciousness and freedom. The persistence of moral responsibility in every culture is not accidental. It reflects a deep truth about hum not machines, and our actions matter.

Why Moral Obligation Cannot Come from Matter

Moral obligation is experienced as binding. It is not a suggestion, a preference, or a habit. It is felt as som done, even when it conflicts with desire.

Matter does not produce obligation. Atoms do not command. Chemistry does not impose duty. Physical fo movement, not meaning.

If morality were merely a product of biology or evolution, then moral rules would change only with surviva humans often act morally even when it costs them their lives.

We recognize certain actions as wrong regardless of benefit, culture, or consequence. This recognition ca material causation.

The sense of moral duty points beyond matter. It implies a standard that transcends individual preference necessity.

Moral obligation therefore reveals that human beings are accountable to more than nature. It indicates tha grounded in a reality higher than material processes.

Incomplete Justice Points Beyond This World

Justice in this world is profoundly incomplete. The innocent suffer, the guilty often escape, and moral bala achieved within a single lifetime.

If moral responsibility is real, then unresolved injustice becomes a serious problem. A universe that dema but offers no final reckoning would be irrational.

History shows countless examples where truth was buried, crimes were rewarded, and virtue was punish outcomes fail to reflect moral reality.

Human conscience recognizes this imbalance instinctively. We expect justice, even when we do not see i not learned from nature.

A final accounting is not a religious addition to morality; it is the logical completion of moral responsibility. Why Final Judgment Is a Moral Necessity

If moral responsibility is real and justice in this world is incomplete, then a final judgment becomes a mora than a theological assumption.

Without final accountability, moral obligation loses its ultimate force. Right and wrong would remain unres without conclusion.

A world in which actions matter but consequences never fully arrive is morally incoherent.

Human beings intuitively sense that every action carries weight beyond immediate outcomes. This intuitio regret, hope, and the longing for justice.

Final judgment completes the moral structure of existence. It restores meaning to sacrifice, accountability dignity to suffering.

This conclusion does not arise from fear or tradition. It arises from reason itself when moral responsibility Conclusion of Part Three: Responsibility, Meaning, and Judgment

This part has followed a single logical path: from consciousness, to free will, to moral responsibility, and fi If consciousness is real, then choice is unavoidable. If choice exists, then responsibility follows. And if res then justice cannot remain incomplete.
Material explanations attempt to describe human behavior, but they cannot ground moral obligation, acco meaning.
The reality of guilt, praise, blame, and moral struggle reveals that human beings are more than matter in m Judgment is not an external threat imposed on morality. It is the natural completion of moral responsibility Without judgment, ethics becomes suggestion. With judgment, actions regain meaning.
Thus, responsibility, meaning, and judgment form a coherent structure that cannot be reduced to material This conclusion does not rely on tradition alone. It emerges from reason when human consciousness is ta Part Four: Meaning, Purpose, and the Source of Value

After establishing consciousness, responsibility, and judgment, the final question emerges naturally: what Meaning is not a physical property. It cannot be measured, weighed, or detected by instruments. Yet hum with meaning.
People endure suffering, sacrifice comfort, and risk death for meaning. No material explanation accounts If existence were purely material, then meaning would be an illusion —a psychological byproduct with no Yet humans experience meaning as real, binding, and worth defending. This indicates that value is not in Page 28 Meaning requires a source beyond physical processes. Purpose cannot arise from randomness; indifference.
The search for meaning therefore points beyond the material world toward a source that endows life with Why Meaning Cannot Be Merely Subjective

If meaning were purely subjective, then no life would be more meaningful than another. Every purpose wo personal preference.
Yet human beings do not live this way. We recognize certain actions as meaningful even when they bring advantage.
A mother who sacrifices for her child, or a person who stands for truth at great cost, is not merely express Such acts are judged as meaningful across cultures and generations. This universality cannot be explaine Meaning that binds conscience and judgment must be grounded beyond the individual mind.
Subjective meaning dissolves under disagreement. Objective meaning endures.
Therefore, the reality of shared meaning points to a source of value that transcends personal desire. Suffering and the Discovery of Meaning

Human beings often discover meaning not in comfort, but in suffering. Pain strips away illusion and forces what truly matters.
If life had no objective meaning, suffering would be purely destructive. Yet many people emerge from har purpose and clarity.
History shows that sacrifice, endurance, and moral courage frequently arise under conditions of loss and Material explanations fail to account for why suffering can deepen meaning rather than erase it.
Suffering reveals that meaning is not dependent on pleasure or success. It points to a value that transcen The capacity of suffering to transform the human soul suggests that meaning is grounded in something gr survival.
Why Meaning Survives Pain and Loss

If meaning were dependent on comfort, it would collapse the moment pain appears. Yet this is not how hu unfolds.
People continue to hold onto meaning even in the face of loss, illness, and death. This persistence reveal fragile.
Pain does not erase value. Instead, it often clarifies it. What truly matters becomes visible when distractio Material explanations struggle to explain why meaning intensifies under suffering rather than dissolves.
The endurance of meaning through pain indicates that its source is not tied to physical conditions.
Meaning survives because it is grounded in a reality deeper than circumstance and stronger than loss.

Existential despair is uniquely human. No animal questions the value of its own existence. No animal won worth continuing.
No animal reflects on meaning, purpose, or the future in an abstract sense.
Animals experience pain, fear, and stress, but they do not experience existential despair. Their suffering i biological, governed by instinct rather than reflection.
When pain ends, the animal returns to life without questioning its worth. It does not judge existence itself. Humans, however, possess a radically different form of awareness. Human consciousness reflects upon future, evaluates the past, and asks questions that biology alone cannot answer.

This is why despair appears only in human beings. Despair is not caused by pain alone, but by the loss o does not fall into existential despair because life is difficult, but because life appears meaningless.
If humans were merely advanced animals, despair would not exist. Pain would trigger avoidance, not self humans may choose death even in the absence of physical suffering, simply because existence feels em This phenomenon exposes a fundamental truth: the human mind is oriented toward meaning. When mea psyche collapses with it.
Existential despair is therefore evidence not of weakness, but of transcendence. It reveals that humans a survival alone. They require purpose, value, and direction. The Loss of Faith and the Starvation of the Soul

Human beings are composed of two distinct realities. The body is formed from the earth and sustained by physical world. Its nourishment comes from food, water, and material provision.
But the soul is not from the earth. It does not belong to matter. It originates from a higher source. Its nouri not physical, but spiritual.
When the body is fed and the soul is neglected, an internal imbalance emerges. A person may possess c health, yet experience a profound inner emptiness.

This emptiness is not caused by lack of pleasure or success. It is caused by disconnection. The soul, dep nourishment, enters a state of constriction.
The Qur'an describes this condition with striking precision: "Whoever turns away from My remembrance w constriction." (20:124) This constriction is not necessarily material poverty. It is existential suffocation —a narrowing of inner life comfort can relieve.
Modern society feeds the body relentlessly while starving the soul. It offers stimulation without meaning, d purpose, and pleasure without direction.
As faith recedes, despair advances. Not because belief is an illusion, but because the soul has been cut o Existential despair, in this light, is not a mystery. It is the natural consequence of a soul deprived of remem and connection to its origin.
Why Material Comfort Fails to Heal Inner Despair

Modern individuals often possess what previous generations could not imagine, yet experience greater an despair. This contradiction reveals a crucial truth: comfort addresses conditions, not purpose.
Pleasure can distract the mind, but it cannot nourish the soul. Stimulation can fill time, but it cannot fill me reduced to consumption and achievement, the inner question remains unanswered.

The human being does not suffer merely from lack, but from directionlessness. Without a higher reference exhausting, freedom becomes overwhelming, and choice becomes a burden.
Material solutions fail because they attempt to treat a spiritual absence with physical substitutes. The resu followed by deeper emptiness.
Inner despair persists not because life is hard, but because life is unanchored. When meaning is detache amount of comfort can compensate.
This is why societies with increasing material abundance continue to face rising despair. The crisis is not technological. It is existential.
Worship as the Nourishment of the Soul

If the body requires nourishment to remain alive, the soul requires nourishment to remain whole. Worship nourishment, restoring balance between the inner and outer life.
Worship is not an escape from reality. It is an alignment with reality. Through remembrance, the soul reco source and regains orientation.
When worship is absent, the soul is left without direction. Desire multiplies, anxiety increases, and meanin Acts of worship cultivate attention, humility, gratitude, and restraint. These qualities stabilize the inner wor from collapse.
The modern rejection of worship deprives the soul of its primary sustenance. In its place, people substitut consumption, and stimulation.
These substitutes provide momentary relief but deepen long-term emptiness. Nourishment cannot be rep Worship nourishes because it restores connection. Connection restores meaning. And meaning restores Remembrance as the Regulation of the Inner World

Human anxiety is not random. It emerges when the inner world loses stability and direction. Remembranc of inner regulation, restoring order to consciousness.
The mind constantly moves between past regret and future fear. Without anchoring, thought becomes res overwhelming. Remembrance brings attention back to the present moment while reconnecting it to a high This is why remembrance produces calm without numbing awareness. It does not suppress thought; it ord eliminate emotion; it stabilizes it.
Modern methods attempt to regulate anxiety through distraction or sedation. Remembrance regulates by reconnects the fragmented inner self to a unified center.
(13:28) This rest is not the absence of struggle, but the presence of meaning. The heart settles because it is no lo direction.
Anxiety increases when the soul is disconnected from its source. Remembrance restores connection, and balance.
Why Humans Fall Into Existential Despair Existential despair is a uniquely human phenomenon.

Animals experience pain, fear, hunger, and stress, but they do not experience existential emptiness, loss over purpose.

A wounded animal does not question why it exists.
A starving animal does not feel life is meaningless. An animal never contemplates suicide.

This distinction reveals something critical: despair is not produced by biology.

Human despair emerges when consciousness is disconnected from meaning. It arises when the inner self asks questions that matter alone cannot answer.

Modern materialism reduces humans to chemistry and neurons, yet cannot explain why comfort, wealth, a to prevent despair.

If humans were only matter, then satisfying material needs would eliminate suffering. But reality proves the opposite.

Existential despair is evidence of something higher:
A consciousness designed for meaning, not randomness.

When meaning is removed, the soul starves.
And a starving soul manifests despair.

This is why belief systems that deny purpose produce the highest rates of depression. Not because humans are weak, but because they are not made to live without meaning. Why Animals Do Not Experience Existential Despair Animals live entirely within the present moment.
Their awareness is bound to instinct, environment, and immediate survival. They experience pain and reli but they do not reflect on existence itself.
An animal does not stand outside its own life to question it. It does not ask:
Why do I exist?
What happens after death?
Does my life have value beyond survival?
They may suffer physically, but they do not suffer existentially.
Humans, however, possess a radically different kind of consciousness.
Human consciousness does not merely experience life — it observes itself experiencing life.
This self-reflective awareness creates a unique condition: the ability to question existence itself.
With this ability comes a heavy burden.
The same consciousness that allows humans to seek truth, morality, and transcendence also exposes the and despair.
Existential suffering is therefore not an evolutionary defect. It is the consequence of a higher level of cons Where higher consciousness exists, there is a demand for meaning.
When meaning collapses, consciousness turns against itself.
Consciousness Requires Meaning Human consciousness does not function in a vacuum.
It does not merely register sensations or react to stimuli. It seeks purpose.
Unlike instinct-driven awareness, human consciousness asks questions that have no biological necessity Why am I here?
What should I live for?
What gives my existence value?
These questions cannot be answered by survival alone. Food, safety, reproduction, and comfort may sustain the body, but they do not sustain consciousness.
When meaning is present, consciousness becomes stable.
When meaning collapses, consciousness destabilizes.
This explains a paradox of modern society:
Never in history have humans been more materially secure, yet never have anxiety, depression, and existential despair been so widespread.
The crisis is not one of resources.
It is a crisis of meaning.
A purely material framework can describe how the brain functions, but it cannot explain why consciousness demands purpose.
If consciousness were merely a byproduct of matter, then meaning would be optional.
Yet meaning appears to be psychologically necessary. Without it, the mind fractures.
Human consciousness is oriented toward meaning in the same way the body is oriented toward nourishm Remove nourishment, the body weakens.
Remove meaning, consciousness collapses. Meaning Cannot Be Generated by Matter Alone Meaning is not a physical substance.
It has no mass, no charge, and no location in space.
No microscope has ever detected meaning.
No brain scan has ever measured purpose.
Neurons transmit signals.
Chemicals regulate mood.
Electrical impulses coordinate behavior.
But none of these generate meaning.
A purely material system can process information, but it cannot assign value to existence itself. A machine can optimize performance, but it cannot ask why performance matters.
This limitation exposes a fundamental boundary of material explanations. If meaning were produced by matter alone, then rearranging matter would be sufficient to generate purpose. Yet no arrangement of atoms has ever produced a sense of obligation, worth, or existential direction.
Meaning always appears as something received, not something manufactured.
It is discovered, not constructed.

This suggests that meaning does not originate from within matter, but from beyond it.
Consciousness does not invent meaning.
It responds to it.
From Meaning to Moral Responsibility Meaning does not remain abstract.
Once meaning is recognized, it immediately gives rise to responsibility.
To say that something has meaning is to say that it ought to be treated in a certain way.
This is the foundation of morality.
If human life has meaning, then harming it is wrong.
If justice has meaning, then oppression cannot be neutral.
Moral responsibility emerges naturally from meaning.
It does not arise from social agreement alone, nor from evolutionary convenience.
Societies may codify morals, but they do not create their authority.
The sense of obligation precedes the rule.
A human being does not ask, "What does society allow?" but rather, "What is right?" This question carries weight even when no one is watching.
A purely material universe cannot generate this weight.
Atoms do not care about justice.
Chemistry does not feel guilt.
Physics does not demand accountability.
Yet humans do.
They feel remorse even in private.
They feel responsibility even when disobedience goes unpunished.
This reveals something crucial:
Moral responsibility is not imposed from the outside.
It is recognized from within.
And recognition, once again, points beyond matter.
Conclusion: The Limits of Science

The Final Chapter: The Limits of Science Science has achieved extraordinary success.

It has revealed the laws governing matter and energy.
It has explained motion, structure, and interaction.
It has mapped the brain and decoded the genetic code.

Within its domain, science is powerful.

But science operates within a specific question:
How do things work?

It observes patterns, measures relationships, and builds models that describe behavior.

What science does not ask — and cannot ask — is a different kind of question: Why does any of this matter?

Science can explain how life functions, but it does not explain why life should be valued.

This is not a failure of science.
It is a boundary.
Conclusion: The Limits of Science (Continued)

Science is a powerful tool for describing mechanisms, structures, and processes. It tells us how atoms bin and how neural signals propagate. But science, by its very nature, remains silent on a deeper question: w matter.

Meaning, value, and purpose do not arise from equations or measurements. A moral choice cannot be we can love be reduced to chemical reactions without losing its essence. These realities belong to a different one that transcends material description.

When humans seek meaning, they are not performing a scientific experiment; they are responding to an i life is more than motion and matter. This awareness points beyond the physical world, toward a source of itself cannot define.

Thus, the limits of science are not its weakness. They are a sign that reality is richer than any single meth Where science ends, responsibility, conscience, and purpose begin. : Nature as a Substitute Creator — A Hidden Modern Attribution In .contemporary scientific discourse, the term "nature" is frequently employed as an active agent Phrases such as "nature created," "nature selected," or "nature designed" are commonly used. While often intended as shorthand descriptions of observed processes, this linguistic habit subtly transforms nature from a descriptive framework into an implied causal agent. Nature, however, possesses no awareness, no intention, no consciousness, and no capacity for foresight. It does not plan, decide, or aim. It merely describes patterns of behavior within matter according to consistent laws. To attribute the act of creation to something devoid of intention introduces a conceptual contradiction: creation implies purpose, while nature is defined precisely by the absence of purpose. This contradiction becomes evident when examined through a simple logical comparison. Human beings possess awareness, intelligence, sensory perception, and advanced technological tools. Despite this, humanity remains unable to create a single living cell from non-living matter under controlled laboratory conditions. If conscious, intelligent agents cannot accomplish this task, how can an unconscious, non-intentional process be credited with it? The problem, therefore, is not scientific but conceptual. It lies in the misattribution of agency. Describing processes is not equivalent to explaining origin. Mechanism does not replace authorship. "O mankind, an example is presented, so listen to it: Indeed, those you invoke besides God will never create a fly, even if they gathered together for that purpose." (Qur'an 22:73) The verse does not specify the identity of what is invoked "besides God." This deliberate generality extends the statement beyond idols or ancient objects of worship to any entity — material, abstract, or conceptual — that is assigned the role of creator. Nature describes behavior; it does not originate being.

Qur'anic Verses That Inspired the Intellectual Foundation of This Work سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. Is it not enough that your Lord is a Witness over all things? Surah Fuṣṣilat (41:53)

This verse makes it clear that God calls all people to observe His signs— in the heavens above us and within ourselves. In the structure of our bodies, in consciousness, in life itself, and in the vast order of the universe and the stars. These signs were not

brought into existence by chance or blind accident. They point to intention, order, and origin. This is not a call against reason or science, but a call to look more deeply at what science itself reveals. The existence of the universe is not random. Life is not an unintended outcome of chaos. Creation has a source, and that source is not nature acting alone, but a deliberate origin beyond it.

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ ۚ مَا مِن دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا ۚ إِنَّ رَبِّي عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ

Indeed, I rely upon Allah, my Lord and your Lord. There is no creature except that He holds its forelock. Indeed, my Lord is on a straight path. Surah Hūd (11:56)

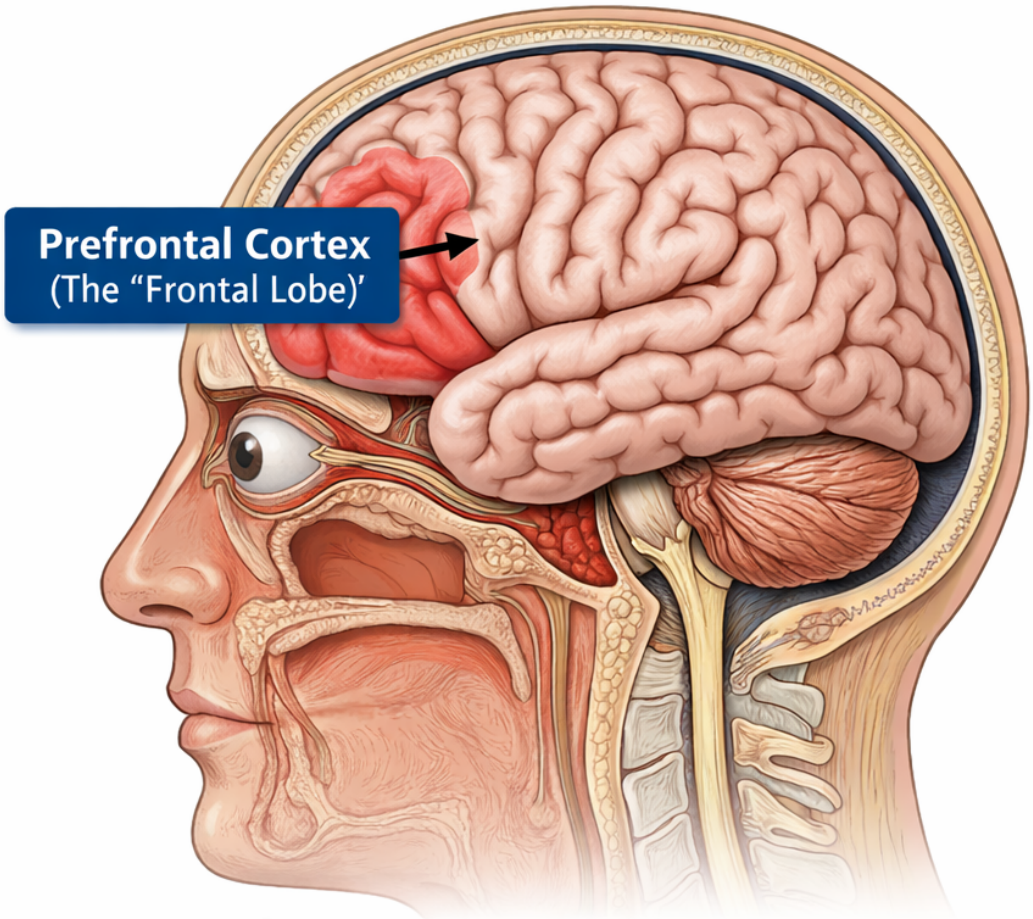
This verse points to a profound reality: every living creature is under divine control. The term *forelock (nasiyah)* refers to the front part of the head. Modern neuroscience has discovered that the frontal lobe, located at the front of the brain, is responsible for decision-making, intention, and moral judgment. Remarkably, this scientific fact aligns with Qur'anic language revealed centuries earlier. The Qur'an uses the term *nasiyah* repeatedly to indicate control, direction, and accountability.

كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ۝ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ

"No! If he does not desist, We will surely drag him by the forelock— a lying, sinful forelock." Surah Al-ʿAlaq (96:15–16)

This verse was revealed concerning Abu Jahl. God described his *nasiyah*—the very center of decision and intent—as lying and sinful. This was not poetic language, but precise description: falsehood and sin originate from corrupt intention. Thus, the Qur'an links moral choice, control, and accountability to the forelock long before modern science identified the frontal brain as the center of decision-making.

Scientific Note Modern neuroscience has established that the prefrontal cortex, located at the front of the brain, is the primary center responsible for decision-making, intentional behavior, moral judgment, and self-control. Damage or dysfunction in this region consistently leads to impaired reasoning, poor choices, impulsivity, and loss of ethical restraint. Because of this role, the prefrontal cortex is often described as the brain's executive control center. This functional reality is well documented in neuroscience literature. One of the most influential reviews on this subject was published by Miller and Cohen (2001) in the journal Annual Review of Neuroscience, which demonstrated that the prefrontal cortex integrates information, guides behavior according to goals, and regulates decision processes. Reference: Miller, E. K., & Cohen, J. D. (2001). An integrative theory of prefrontal cortex function. Annual Review of Neuroscience, 24, 167–202. DOI: 10.1146/annurev.neuro.24.1.167



The Decision-Making Center

Scientifically proven to be responsible for decision making

أَفَرَأَيْتُم مَّا تَحْرُثُونَ ۝ أَأَنتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ۝ لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ Have you seen what you sow? Is it you who make it grow, or are We the Grower? If We willed, We could make it dry debris, and you would remain astonished Surah Al-Wāqiʿah (56:63–65).

Plants lack consciousness and a nervous system,
yet behave like beings with awareness.
This is complexity, not coincidence

A dry seed may remain lifeless in the soil for years.
Yet when it encounters water, life begins to unfold.
Hidden systems awaken, precise instructions activate, and growth starts.

Plants possess no consciousness, no brain, and no nervous system.
Yet their behavior follows ordered responses through complex genetic programs encoded in DNA.

This is not chance.
It is complexity governed by order.

وَلَقَدْ مَكَّنَّاهُمْ فِيمَا إِن مَّكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُم مِّن شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ

And We had established them in what We have not established you, and We gave them hearing, sight, and hearts, but their hearing, sight, and hearts did not benefit them when they denied the signs of Allah. Surah Al-Aḥqāf (46:26)

God declares that He granted human beings every essential faculty: hearing, sight, intellect, and the capacity for reflection. These were not given without purpose. They were given so that humanity might recognize that this universe, with all it contains, is the work of one Creator alone.

There is no place for chance within such order. This world is not accidental; it is deliberately fashioned. Throughout the Qur'an, human beings are repeatedly urged to observe, to think, and to reflect. This call is not casual—it is persistent and emphatic.

This repeated insistence drew my attention. The Qur'an does not merely invite humans to admire their world, but urges them to truly perceive it, to understand that the signs embedded in creation point beyond themselves to their Origin.

وَاللَّهُ خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا

And Allah created you from dust, then from a drop; then He made you into pairs. Surah Fāṭir (35:11)

The Qur'an repeatedly states that human creation originates from dust. This repetition is not rhetorical; it carries meaning. It emphasizes that the fundamental origin of the human being is the dust of the Earth, a statement made more than 1400 years ago.

Modern science has reached a strikingly similar conclusion. Astrophysics and cosmochemistry show that the elements composing the human body—carbon, oxygen, nitrogen, calcium, iron—were formed in stars and dispersed as cosmic dust.

This same cosmic material later became part of the Earth, making earthly dust and cosmic dust fundamentally the same in composition.

In other words, what science describes today as “cosmic dust” is materially identical to what the Qur’an described as “dust” centuries earlier. Different terminology, same origin. The human body is composed of the same elemental building blocks found in the Earth itself.

This convergence between revelation and modern science reinforces the Qur’anic assertion that human creation is intentional, ordered, and rooted in a single material origin—not accidental or random.

Modern scientific support for this conclusion appears in multiple studies, including work published by NASA and astrophysical research showing that the chemical elements essential for life are forged in stars and distributed through interstellar dust before forming planets such as Earth.

And Allah created you from dust,
"then from a drop, then He made
you into pairs."
Qur an 20:55
The elements of the human body
originate from cosmic dust formed in stars"
(Modern science)

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَ

From it We created you, into it We will return you, and from it We will bring you out once again. Surah Ṭā-Hā (20:55)

The Qur’an states that humanity will return to the very element from which it was created: dust. The material components of

From it We created you, into it
We will return you, and from it
Into it We will bring you out
once again.
From the Earth We created you, into it We will return you,
and from it We will bring you out once again. Q20:55

the human body ultimately return to the same substance from which they were formed. We were created from the Earth, nourished by the elements of the Earth, and to the Earth our physical matter returns.

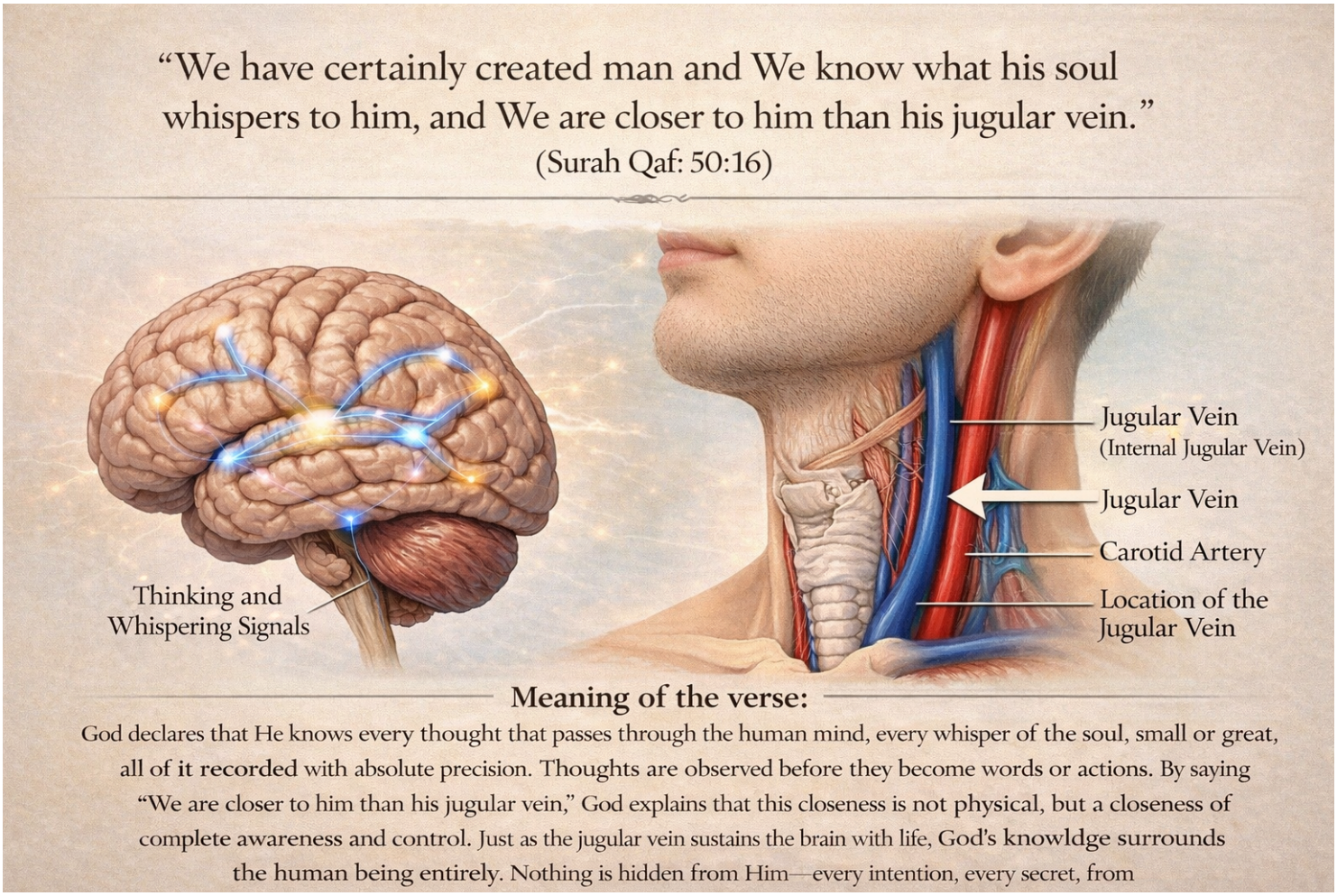
However, the soul returns to God. Human memory and identity do not simply decay or vanish with the body. From the moment of birth until death, every experience is preserved. It is not correct to assume that information is lost merely because the brain deteriorates. Rather, that information is preserved, copied, and safeguarded beyond the physical body.

A simple analogy helps clarify this idea. When a smartphone is destroyed, the device itself is lost, but the data is not necessarily erased. If the information has been stored in the cloud, it can be fully restored onto a new device as if nothing had been lost. Likewise, human consciousness and memory are not annihilated with the decay of the body; they are preserved by God, who is capable of restoring creation once again.

وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

e have created man and We know what his soul whispers to him, and We are closer to him than his jugular vein.W

Surah: Qaf Surah: Qaf Verse: 16 (Qur’an 50:16)


"We have certainly created man and We know what his soul whispers to him, and We are closer to him than his jugular vein."
(Surah Qaf: 50:16)
Thinking and Whispering Signals
Jugular Vein (Internal Jugular Vein)
Jugular Vein
Carotid Artery
Location of the Jugular Vein
Meaning of the verse:
God declares that He knows every thought that passes through the human mind, every whisper of the soul, small or great, all of it recorded with absolute precision. Thoughts are observed before they become words or actions. By saying "We are closer to him than his jugular vein," God explains that this closeness is not physical, but a closeness of complete awareness and control. Just as the jugular vein sustains the brain with life, God's knowldge surrounds the human being entirely. Nothing is hidden from Him—every intention, every secret, from

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قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Say: Travel through the land and observe how creation began. Then Allah will produce the final creation. Indeed, Allah is capable of all things.

Surah Al-Ankabut, Verse 20 (Qur'an 29:20)

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا ۖ فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَٰكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

Have they not traveled through the land so that they may have hearts to reason with or ears to hear? For indeed, it is not the .eyes that go blind, but the hearts within the chests

Surah Al-Hajj, Verse 46 (Qur'an 22:46)

﴿هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَٰنُ الرَّحِيمُ ۝ هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ۝ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ۖ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

He is Allah—there is no deity except Him, the Knower of the unseen and the seen. He is the Most Merciful, the Most Compassionate. He is Allah—the Sovereign, the Most Pure, the Source of Peace, the Giver of Security, the Overseer, the Almighty, the Compeller, the Supremely Great. Exalted is Allah above whatever they associate with Him. He is Allah, the Creator, the Originator, the Fashioner. To Him belong the Most Beautiful Names. .Whatever is in the heavens and the earth glorifies Him. And He is the Almighty, the All-Wise

Surah Al-Hashr, Verses 22–24 (Qur'an 59:22–24)

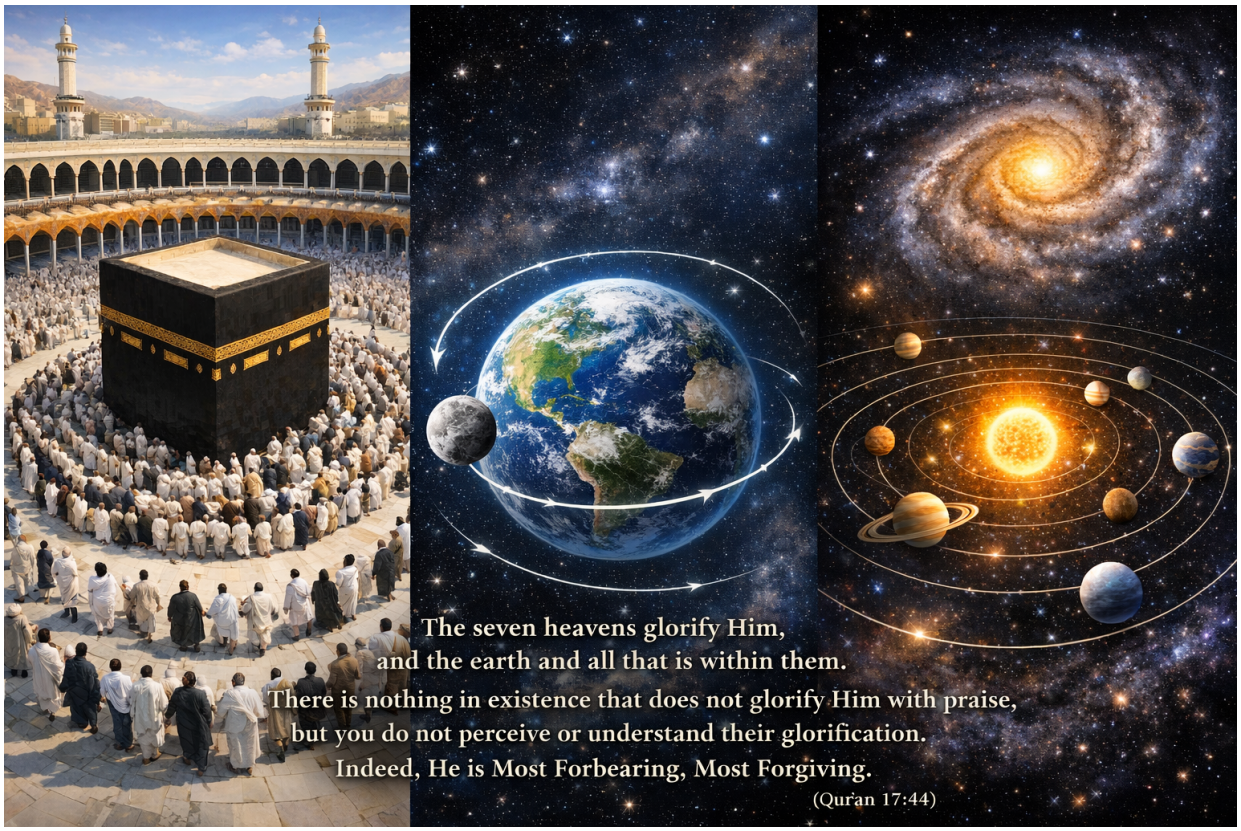
This verse brings together the absolute power of divine oneness and the total authority of God—an authority that the human mind cannot fully comprehend. Human understanding is inherently limited, while divine knowledge is infinite. He alone is the Creator and the Designer, and this reality can only be understood through true oneness: one power, one knowledge, one authority, one governing law. This singular unity is reflected consistently throughout all of creation.

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَن فِيهِنَّ ۚ وَإِن مِّن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَٰكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ ۗ إِنَّهُ كَانَ حَلِيمًا غَفُورًا﴿

The seven heavens glorify Him, and the earth and all that is within them. There is not a single thing except that it glorifies Him with praise, but you do not understand their glorification. Indeed, He is Most Forbearing, Most .Forgiving

Surah Al-Isra, Verse 44 (Qur'an 17:44)

Here, everything in the universe glorifies God—whether inanimate matter or living beings. The sun, the planets, the stars, the galaxies, and even the smallest particles, including atoms, all participate in this glorification, though we do not perceive or comprehend it. What especially drew my attention while reflecting on this verse is the circumambulation of the believers around the Kaaba. Its motion mirrors the rotation of celestial bodies, moving counterclockwise, just as planets and galaxies rotate. Even the repetition of the number seven—seven circuits—stands out as a profound pattern.1 If the motion of celestial bodies is indeed a form of glorification, then it appears as though all existence is moving toward a higher, dominant force, governed by a single, unified law. This same law manifests everywhere: one order, one authority, one governing principle—reflecting the absolute oneness of God, the Creator.


The seven heavens glorify Him,
and the earth and all that is within them.
There is nothing in existence that does not glorify Him with praise,
but you do not perceive or understand their glorification.
Indeed, He is Most Forbearing, Most Forgiving.
(Qur'an 17:44)

Is the recurrence of the number seven merely coincidence, or does it point to something deeper? From a scientific perspective, it cannot be reduced to random chance alone, nor can it be defined as a single rigid physical law. Rather, the number seven appears as a recurring pattern across different domains: deliberate religious prescription, natural organization, and human classification. In worship, the repetition of seven is intentional and purposeful. In nature, seven emerges through structured systems such as the standard seven periods of the periodic table, reflecting the organization of atomic energy levels. In other cases—such as the seven colors of the spectrum—the number arises from human methods of categorizing a continuous reality for comprehension. Thus, the significance of seven lies not in one mechanism, but in its repeated appearance at the intersection of order, perception, and meaning. This convergence challenges the notion of blind randomness and invites reflection on an underlying unity governing both the cosmos and human understanding.

﴿وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَٰهَ إِلَّا أَنَا فَاعْبُدُونِ﴾ (Al-Anbiya 21:25)

And We did not send any messenger before you except that We revealed to him that there is no deity except Me, so worship Me. Surah Al-Anbiya, Verse 25 (Qur'an 21:25)

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَاءُ﴾ (An-Nisa 4:48) Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills.

Surah An-Nisa, Verse 48 (Qur'an 4:48)

﴿إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا﴾ (An-Nisa 4:48)

Whoever associates others with Allah has certainly fabricated a tremendous sin. Surah An-Nisa, Verse 48 (Qur'an 4:48)

﴿مَن يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ﴾ (Al-Hajj 22:31)

.Whoever associates others with Allah is as though he has fallen from the sky and is snatched by birds Surah Al-Hajj, Verse 31 (Qur'an 22:31)

Shirk (associating partners with God) is a grave matter in the doctrine of monotheism and is addressed repeatedly in the Qur'an—approximately sixty times—through direct warnings and affirmations of divine oneness. This repetition reflects the central importance of unity in the very structure of existence. The universe itself is built upon unity. It is logically impossible for God to have a partner, companion, or offspring. Absolute stability and order arise only from absolute oneness. One authority. One will. One governing system. One set of laws. From a rational perspective, attributing human-like qualities to the Creator—such as lineage or offspring—is illogical. We, as created beings, reproduce because we are limited and dependent. To claim that the Creator has children or equals contradicts reason, for it implies need and weakness. Yet God is described as incomparable: nothing is like Him. The Maker requires no partner, no helper, and no successor. Dependence is a sign of deficiency, not power. God is free of all need and is independent of all creation. History and logic further support this truth. When authority is divided—such as in states ruled by multiple competing leaders—conflict, corruption, and collapse inevitably follow. Order cannot be sustained under divided sovereignty. In conclusion, the oneness of God is not only a matter of faith, but a rational and necessary principle. A single, absolute authority is required to sustain the universe, preserve its balance, and prevent its corruption and collapse. One God alone upholds the entirety of existence.

﴿لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا ۚ فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ﴾ (Surah Al-Anbiya–21:22)

Had there been within them gods besides Allah, the heavens and the earth would surely have been corrupted. So .exalted is Allah, Lord of the Throne, above what they attribute to Him

Surah Al-Anbiya, Verse 22 (Qur'an 21:22)

This verse presents a clear rational argument against polytheism. If multiple gods existed, their wills would inevitably conflict, leading to disorder and corruption in the heavens and the earth. Yet the universe operates with remarkable consistency, harmony, and stability. This observable order points to a single governing authority—one will, one law, and one source of command. Thus, divine oneness is not only a matter of belief, but a logical necessity for the preservation of cosmic order.

Rationally and instinctively, the idea of God having a partner, offspring, or companion is impossible. Such division would corrupt the order of the universe. True stability requires absolute one

مَا اتَّخَذَ اللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَٰهٍ ۚ إِذًا لَّذَهَبَ كُلُّ إِلَٰهٍ بِمَا خَلَقَ وَلَعَلَا بَعْضُهُمْ

L﴾عَلَىٰ بَعْضٍ ۚ سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ (Surah Al-Mu'minun–23:91)

Allah has not taken a son, nor has there ever been with Him any deity. If there had been, each deity would have taken what it created, and some of them would have risen above others. Exalted is Allah above what they .describe

Human beings often attempt to understand God through the limits of human nature, and this is one of the greatest intellectual errors. God is not comparable to His creation in any way. He is the One who perceives all vision, while no vision can encompass Him. We are human beings—created, limited, and bound by physical capacity—whereas God is beyond all likeness. This truth is clearly illustrated in the story of Prophet Moses. When Moses asked to see God, he was not told that God is incapable of being seen, but rather that human perception cannot withstand such a reality.

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ ۚ قَالَ لَن تَرَانِي وَلَٰكِنِ انظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي ۚ فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۚ فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ﴾ (Surah Al-A‘raf–7:143)

And when Moses came at the appointed time and his Lord spoke to him, he said, “My Lord, show Yourself to me that I may look at You.” Allah said, “You will not see Me, but look at the mountain; if it remains firm in its place, then you will see Me.” But when his Lord manifested Himself to the mountain, He rendered it crushed, and Moses fell unconscious. When he recovered, he said, “Exalted are You! I repent to You, and I am the first of ”.the believers

Surah Al-A‘raf, Verse 143 (Qur’an 7:143)

This passage does not indicate that God is forbidden to be seen, nor that He lacks the ability to reveal Himself. Rather, it demonstrates that created beings—whether human or even angelic—do not possess the capacity to endure such divine reality. The statement “You will not see Me” is not a prohibition, but a clarification of limitation. The mountain, composed of solid rock and immense strength, was unable to withstand even a partial manifestation and was reduced to dust. If a mountain could not endure this manifestation, then no created form could. This affirms the divine attributes by which God describes Himself: the Most High, the Most Great, whose essence is beyond all created capacity.

قال رسول الله ﷺ: «حِجَابُهُ النُّورُ، لَوْ كَشَفَهُ لَأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ مَا انْتَهَىٰ إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ» (رواه مسلم)

ﷺ The Messenger of Allahsaid: "His veil isL light. If He were to remove it, the splendor of His Face would burn everything His sight reaches of His creation."

From this hadith, it becomes clear that God is unlike anything in creation. If merely the removal of the veil of light would burn all existence, then the divine essence itself is beyond all comparison and imagination. When I observe supernovae, black holes, and the immense forces operating throughout the universe, I recognize that the Creator of these powers cannot resemble anything within creation. He is absolute in might, unmatched in essence, and beyond all likeness.

﴿قَالَ أَلْقُوا ۖ فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرٍ عَظِيمٍ﴾ ﴿وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ﴾ ﴿فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ﴾ (سورة الأعراف ١١٥–١١٨)

”.They said, “O Moses, either you throw first, or we will be the ones to throw He said, “You throw.” And when they threw, they bewitched the eyes of the people, struck terror into them, and produced a great magic. Then We inspired Moses: “Throw your staff,” and it swallowed what they were falsifying. So the truth was established, and what they had been doing was rendered false. Surah Al-A‘raf, Verses 115–118 (Qur’an 7:115–118)

Explanation: The magicians were the only ones who immediately prostrated because they were experts in magic. They understood the difference between illusion and reality. What they witnessed was not deception, not

manipulation of perception, and not trickery—it was real. For them, this was not theoretical knowledge but direct certainty. Ordinary people could not distinguish between magic and reality, but specialists could. That is why their faith was immediate and decisive. When Pharaoh threatened them with punishment, crucifixion, and terror, they did not hesitate. They declared that Pharaoh's power was limited to this worldly life, while their return was to their Lord—the One who created them and the earth. Their response revealed absolute certainty and submission to the truth.

﴿قَالَ آمَنتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ ۖ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ ۖ فَلَأُقَطِّعَنَّ ﴿فَأُلْقِيَ السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَىٰ﴾
﴿قَالُوا لَن نُّؤْثِرَكَ عَلَىٰ مَا جَاءَنَا مِنَ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَافٍ وَلَأُصَلِّبَنَّكُمْ فِي جُذُوعِ النَّخْلِ وَلَتَعْلَمُنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَىٰ﴾
﴿إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَايَانَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا ۖ فَاقْضِ مَا أَنتَ قَاضٍ ۖ إِنَّمَا تَقْضِي هَٰذِهِ الْحَيَاةَ الدُّنْيَا﴾
﴿وَاللَّهُ خَيْرٌ وَأَبْقَىٰ﴾ السِّحْرِ ۗ (سورة طه ٧٠–٧٣)

".So the magicians fell down in prostration. They said, "We believe in the Lord of Aaron and Moses Pharaoh said, "You believed in him before I permitted you. Indeed, he is your master who taught you magic. I will surely cut off your hands and feet on opposite sides and crucify you on the trunks of palm trees, and you will know which of us is more severe in punishment and more lasting." They said, "We will never prefer you over the clear proofs that have come to us, nor over the One who created us. So decide whatever you wish; you only decide for this worldly life." "Indeed, we have believed in our Lord so that He may forgive us our sins and the magic you forced us to practice. And Allah is better and everlasting."

Surah Al-A'raf, Verses 120–126 (Qur'an 7:120–126)

Through scientific understanding, we know that everything in the universe is built from atoms. Matter, form, structure, and life itself arise from precise atomic organization. When the staff of Moses became a living serpent, this transformation occurred at the most fundamental level of creation—the level of atomic structure. The divine power that brought atoms into existence, established their laws, and governs their behavior is capable of altering them in any manner by divine will. Thus, the miracle was not a violation of reality, but a revelation of its true authority. God did not suspend the laws of creation; He demonstrated that He is the source and sustainer of those laws. This is why the miracle shattered the authority of Pharaoh. Authority over atoms is authority over matter itself. And whoever holds dominion over the foundation of matter holds dominion over all forms derived from it. This is the meaning of divine dominance: God is Al-Muhaymin, the Absolute Controller, who brings form, life, and transformation into existence by command—without resemblance, limitation, or need.

﴿هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۖ وَيَوْمَ يَقُولُ كُن فَيَكُونُ ۚ قَوْلُهُ الْحَقُّ﴾

He is the One who created the heavens and the earth in truth. And the Day He says, "Be," and it is–His word is the truth.

Surah Al-An'am, Verse 73 (Qur'an 6:73)

﴿فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ﴾ ﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُن فَيَكُونُ﴾

Indeed, His command, when He intends a thing, is only that He says to it, "Be," and it is.

So exalted is He in whose hand is the dominion of all things, and to Him you will be returned.

Surah Ya-Sin, Verses 82–83 (Qur'an 36:82–83)

The command of God, "Be, and it is," is an absolute decree—when it is issued, existence follows without resistance or delay. In the science of atoms and what lies beneath them, everything is built upon fundamental structures. Matter, energy, time, and space all follow the same underlying order. Nothing exists randomly; everything operates within a precise system. As I reflected on this, I realized that humanity's true technological development spans little more than a hundred years. Yet even within this short time, we have witnessed an enormous leap in knowledge and capability. This raises a profound question: if such progress is possible for humans in a limited time, then what about a power that existed before the universe itself? What appears impossible to us is simple and effortless at a far higher level of power and knowledge. What we perceive as complexity is, at that level, absolute ease. The divine command "Be, and it is" is clear evidence that the Creator is One—nothing in the heavens or the earth can oppose or limit Him. All of creation, including humanity and every living being, exists by His will and command.

Divine Dominion and the Miracle of Moses What were once described as divine miracles—such as the staff of Prophet Moses transforming into a living serpent—were later dismissed by some as myths or legends. This rejection did not occur because these events were false, but because human knowledge at the time was too limited to comprehend their reality. As science advanced, many phenomena that once appeared impossible gradually entered the realm of rational understanding. This progress did not negate the miracles; rather, it revealed a fundamental truth: human understanding is always constrained by the limits of knowledge

available in each era. Today, science confirms that all matter in the universe is constructed from atoms, and that form, structure, and even life itself arise from extremely precise organization at atomic and sub-atomic levels. When the staff of Moses became a living serpent, this transformation was not an illusion, deception, or manipulation of perception. It was a real transformation in the structure of matter, far beyond any human capability. At levels smaller than atoms—perhaps far smaller than anything humanity has yet discovered—exist

governing principles that control transformation, structure, and the emergence of life. The fact that these layers remain undiscovered does not negate their existence; it only highlights the current limits of scientific reach. Science, therefore, does not deny divine miracles. On the contrary, it increasingly supports the idea that what once seemed impossible was never irrational—it was simply beyond the scientific horizon of its time. As knowledge expands, it continues to point toward a single, absolute Creator whose command governs all existence. This is the meaning of divine dominance: absolute authority over matter, life, and transformation itself.

Allah is unlike anything in existence. He is known by His Beautiful Names, not by resemblance or comparison.

١. الله (Allah)	٢. الرحمن (The Most Merciful)	٣. الرحيم (The Most Compassionate)
٤. الملك (The Sovereign)	٥. القدوس (The Most Pure)	٦. السلام (The Source of Peace)
٧. المؤمن (The Giver of Security)	٨. المهيمن (The Absolute Overseer)	٩. العزيز (The Almighty)
١٠. الجبار (The Compeller)	١١. المتكبر (The Supremely Great)	١٢. الخالق (The Creator)
١٣. البارئ (The Evolver)	١٤. المصور (The Fashioner)	١٥. الغفار (The All-Forgiving)
١٦. القهار (The All-Subduer)	١٧. الوهاب (The Bestower)	١٨. الرزاق (The Provider)
١٩. الفتاح (The Opener)	٢٠. العليم (The All-Knowing)	٢١. القابض (The Restrainer)
٢٢. الباسط (The Expander)	٢٣. الخافض (The Abaser)	٢٤. الرافع (The Exalter)
٢٥. المعز (The Giver of Honor)	٢٦. المذل (The Humiliator)	٢٧. السميع (The All-Hearing)
٢٨. البصير (The All-Seeing)	٢٩. الحكم (The Judge)	٣٠. العدل (The Utterly Just)
٣١. اللطيف (The Most Subtle)	٣٢. الخبير (The All-Aware)	٣٣. الحليم (The Most Forbearing)
٣٤. العظيم (The Magnificent)	٣٥. الغفور (The All-Forgiving)	٣٦. الشكور (The Appreciative)
٣٧. العلي (The Most High)	٣٨. الكبير (The Most Great)	٣٩. الحفيظ (The Preserver)
٤٠. المقيت (The Sustainer)	٤١. الحسيب (The Reckoner)	٤٢. الجليل (The Majestic)
٤٣. الكريم (The Generous)	٤٤. الرقيب (The Watchful)	٤٥. المجيب (The Responsive)
٤٦. الواسع (The All-Encompassing)	٤٧. الحكيم (The All-Wise)	٤٨. الودود (The Most Loving)
٤٩. المجيد (The Glorious)	٥٠. الباعث (The Resurrector)	٥١. الشهيد (The Witness)
٥٢. الحق (The Absolute Truth)	٥٣. الوكيل (The Trustee)	٥٤. القوي (The All-Powerful)
٥٥. المتين (The Firm)	٥٦. الولي (The Protector)	٥٧. الحميد (The Praiseworthy)
٥٨. المحصي (The Accounter)	٥٩. المبدئ (The Originator)	٦٠. المعيد (The Restorer)
٦١. المحيي (The Giver of Life)	٦٢. المميت (The Giver of Death)	٦٣. الحي (The Ever-Living)
٦٤. القيوم (The Self-Subsisting)	٦٥. الواجد (The Perceiver)	٦٦. الماجد (The Illustrious)
٦٧. الواحد (The One)	٦٨. الصمد (The Absolute)	٦٩. القادر (The All-Powerful)
٧٠. المقتدر (The Determiner)	٧١. المقدم (The Advancer)	٧٢. المؤخر (The Delayer)
٧٣. الأول (The First)	٧٤. الآخر (The Last)	٧٥. الظاهر (The Manifest)
٧٦. الباطن (The Hidden)	٧٧. الوالي (The Governor)	٧٨. المتعالي (The Most Exalted)
٧٩. البر (The Source of Goodness)	٨٠. التواب (The Accepter of Repentance)	٨١. المنتقم (The Avenger)
٨٢. العفو (The Pardoner)	٨٣. الرؤوف (The Most Kind)	٨٤. مالك الملك (Owner of Sovereignty)

٨٥. ذو الجلال والإكرام (Lord of Majesty and Honor)	٨٦. المقسط (The Utterly Just)	٨٧. الجامع (The Gatherer)
٨٨. الغني (The Self-Sufficient)	٨٩. المغني (The Enricher)	٩٠. المانع (The Preventer)
٩١. الضار (The Distresser)	٩٢. النافع (The Benefactor)	٩٣. النور (The Light)
٩٤. الهادي (The Guide)	٩٥. البديع (The Incomparable)	٩٦. الباقي (The Everlasting)
٩٧. الوارث (The Inheritor)	٩٨. الرشيد (The Guide to the Right Path)	٩٩. الصبور (The Most Patient)

When I read these names and attributes, I recognize an absolute truth: this is a supreme and transcendent reality—an ultimate power beyond all limitation. A power that has no partner, no offspring, and no companion. A power that does not eat as humans eat, does not tire, does not hunger, and is not subject to weakness. This reality exists beyond time and space. It is not confined by them, nor governed by them. God described Himself with words that encompass all meaning and majesty: He is the Most High, the Most Great.

And His Throne Was Upon the Water

﴿وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ﴾
سورة هود–الآية ٧

And He is the One who created the heavens and the earth in six days, and His Throne was upon the water.

Surah Hud, Verse 7 (Qur'an 11:7)

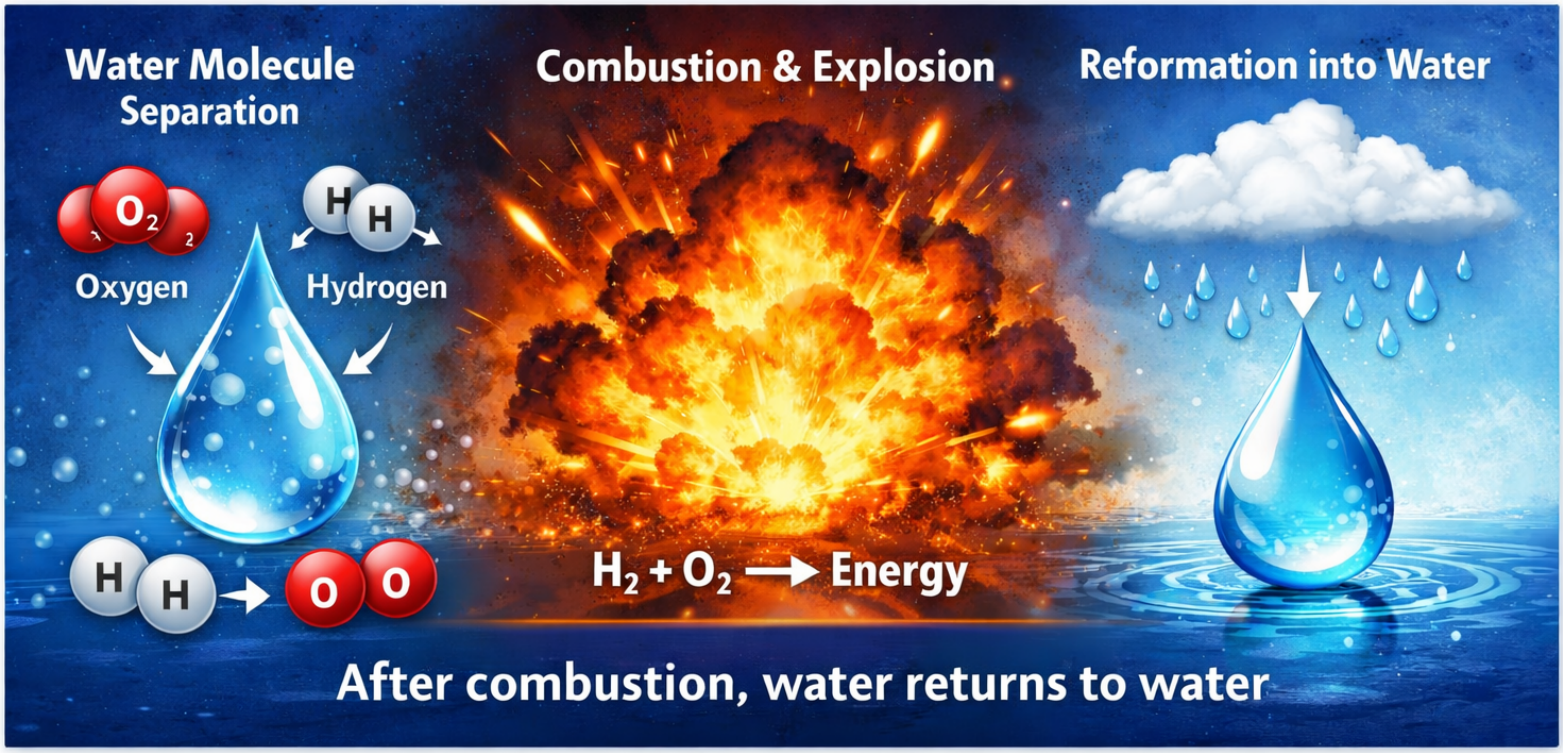
When God mentions water in multiple places in the Qur'an, and states that the Throne was upon the water, this conveys a clear message that the concept of the Throne is not as humans physically imagine it. Rather, the Throne symbolizes supreme power, ultimate authority, control, and dominion.

As for water, it represents the primordial substance from which everything beneath the Throne emerged. Not light, not air, nor any other element was mentioned—only water.

This is significant because the extraordinary properties of water were not fully understood until the modern age of knowledge. Water is among the most remarkable substances in the universe; it is the foundation.

When the atoms of water are separated, it becomes a destructive, burning force, and when they recombine, it returns to water in its original form, resembling the cycle of death and resurrection.

Thus, water stands as a substance with exceptional properties—one that does not perish, but transforms and returns—pointing to a profound cosmic and scientific significance.



Scientific Evidence That Water Is One of the Strangest Substances in the Universe

1. Water expands when it freezes, unlike most substances that contract.
2. Water has an unusually high heat capacity, stabilizing climate and living organisms.
3. Water is an exceptional solvent, enabling the chemistry of life.
4. Hydrogen bonding gives water rare properties such as surface tension.
5. Water naturally exists in three states: solid, liquid, and gas.
6. When water is separated, hydrogen becomes highly flammable and oxygen supports combustion.
7. Water can dissociate and then recombine again.
8. All known life forms depend on water.

Conclusion:
Water is not an ordinary substance, but a fundamental medium with unique physical and chemical properties that make life and cosmic order possible.

﴿أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا يُؤْمِنُونَ﴾
سورة الأنبياء–الآية ٣٠

Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?Surah Al-Anbiya, Verse 30 (Qur'an 21:30)

Water as the Fundamental Origin of All Things

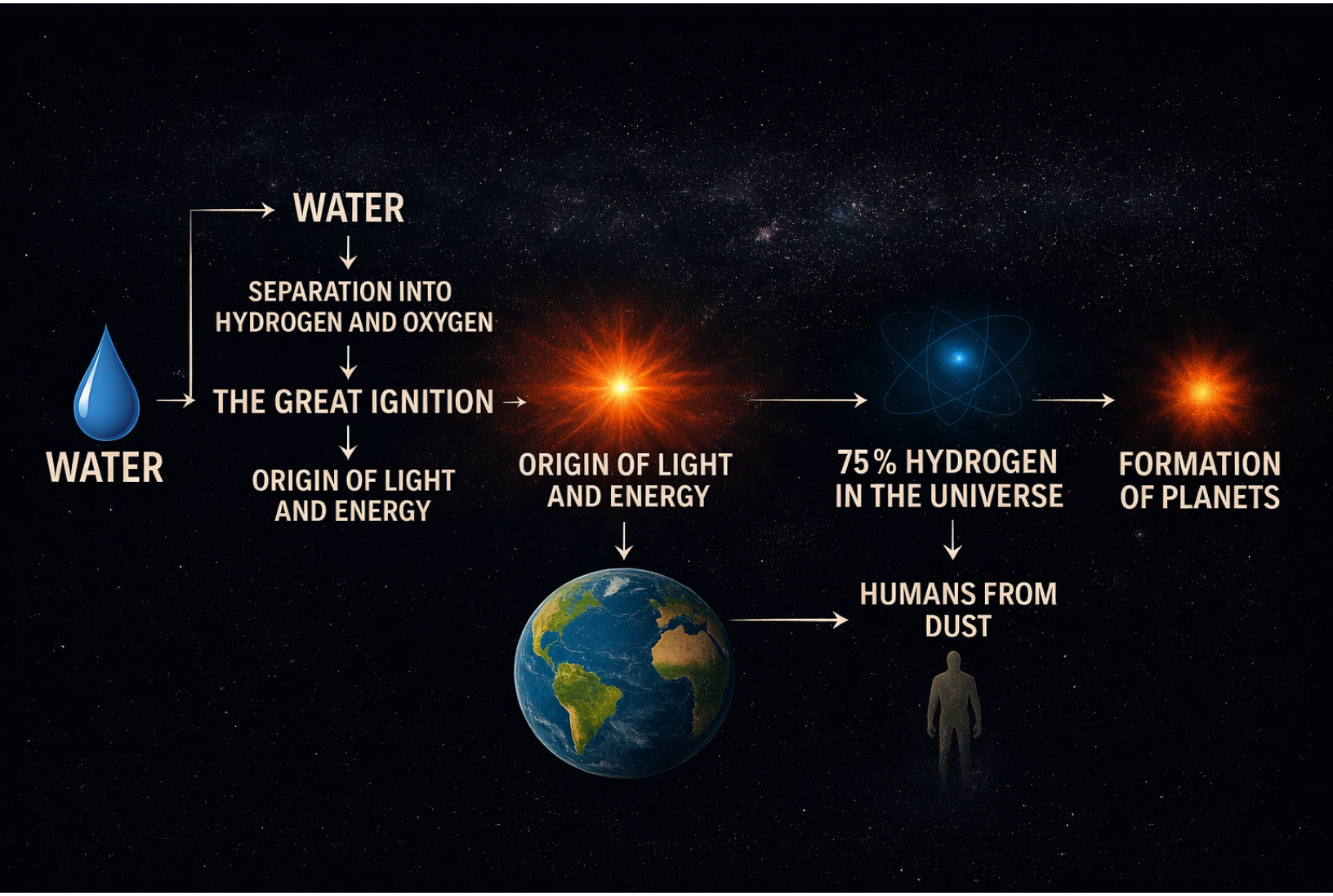
The precision of the verse is remarkable. The word *ratqan* means that the heavens and the earth were fused together as one entity, then *We split them apart*. Immediately after this cosmic separation, the verse states: *And We made from water every living thing. Will they not then believe?*

The verse does not say that life was merely made alive by water, but that *every living thing* was made *from* water. This includes matter, forces, systems, and life itself.

This indicates that water is not a secondary substance, but a foundational one. Water stands as one of the strangest substances in the universe. It is the base upon which everything rests.

Water is also the primordial substance from which everything emerged. It represents a clean and powerful form of energy—capable of dissociation and recombination. It breaks apart, releases energy, and then returns again to its original form.

This reversible nature makes water one of the most extraordinary phenomena in existence.



The Impossibility of a Zero-Origin Universe

It is neither scientifically nor philosophically reasonable to claim that the universe originated from an absolute zero point or from complete nothingness. Absolute nothingness possesses no properties, no energy, no structure, and no capacity for interaction, and therefore cannot generate existence.

Any cosmic event, regardless of its scale or intensity, must occur within a pre-existing medium or state that allows transformation. Even the Big Bang, if accepted as a physical event, does not explain the ultimate origin, but rather describes a transition within an already existing framework, not creation from nothing.

The presence of order, consistent laws, and conserved energy within the universe indicates the existence of a prior foundational state, not a zero-origin void. Thus, the hypothesis of an absolute zero-point origin fails to explain existence itself and merely postpones the fundamental question: Where did the laws and energy come from if there was truly nothing?

If every form of matter emerges from a prior reservoir or foundational medium, then the claim that the universe originated from an absolute zero state lacks evidence. Logic and reason clearly indicate that

nothing cannot generate something. Every material structure in the universe carries a distinct signature pointing to a preceding foundational condition.

The assertion that the universe emerged from complete nothingness is not supported by direct empirical evidence; rather, it represents a mathematical abstraction. Physical reality consistently demonstrates that all matter arises from pre-existing states or conditions.

One of the most evident signatures within cosmic matter is hydrogen, which constitutes approximately 75 percent of the observable universe. Hydrogen is the primary building block of stars and galaxies, and all heavier elements were later formed from it through nuclear fusion processes.

Water, composed of hydrogen and oxygen, represents a uniquely stable configuration of matter. Its properties are unlike those of any other substance: it can dissociate into highly energetic components and later recombine into a stable form. This reversible behavior reflects a fundamental physical principle—energy release through separation and stability through recombination.

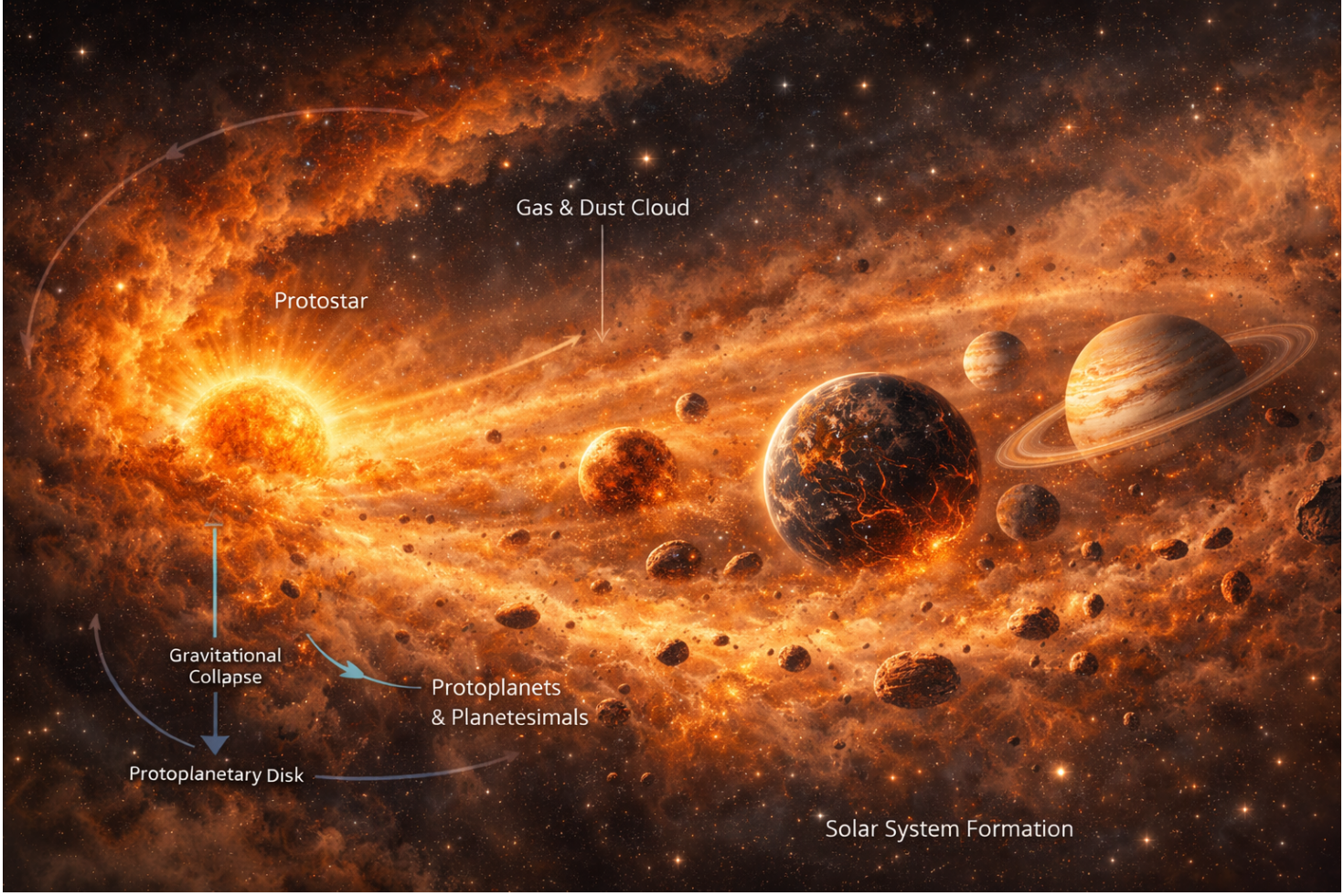
Modern astrophysics confirms that hydrogen dominated the early universe and remains its primary constituent today. Heavier elements were forged later within stars, originating from hydrogen.

Thus, matter does not arise from nothing; it arises through transformation. The universe exhibits consistent evidence of an originating medium rather than a zero-state void. The widespread presence of hydrogen across cosmic structures serves as a measurable imprint of this foundational origin.

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ﴿

Surah Fussilat (41:11)

Then He directed Himself to the heaven while it was smoke, and said to it and to the earth, "Come, willingly or unwillingly." They said, "We come willingly." Surah Fussilat, Verse 11 (Qur'an 41:11)



Cosmic Smoke and the Formation of the Solar System

The Qur’anic description of the early heavens as "smoke" represents a remarkably precise physical depiction when examined through modern astrophysics.

In contemporary science, the solar system is understood to have formed from a vast nebular cloud of gas and dust. This cloud was not a cold, static environment, but a dynamic and energetic medium. As gravitational collapse began, pressure, friction, and continuous collisions caused significant heating within the cloud.

During this process, the central region became extremely hot, leading to the formation of the Sun, while surrounding matter flattened into a rotating disk. Within this hot gaseous disk, planets began to form from molten and semi-molten material.

The term "smoke" accurately reflects this early state: a hot, diffuse, non-solid medium composed of energetic gases and fine particles, prior to the condensation and solidification of celestial bodies.

Thus, the description of the heavens as smoke aligns with the scientific understanding of a heated nebular origin, emphasizing that planetary systems emerge from a thermally active and evolving cosmic environment rather than from a cold or inert state.

Why Gas Is Scientifically Closer to Smoke Than to Dust

From a scientific perspective, gas is fundamentally closer to smoke than to dust. This distinction becomes especially important when discussing the early stages of cosmic formation.

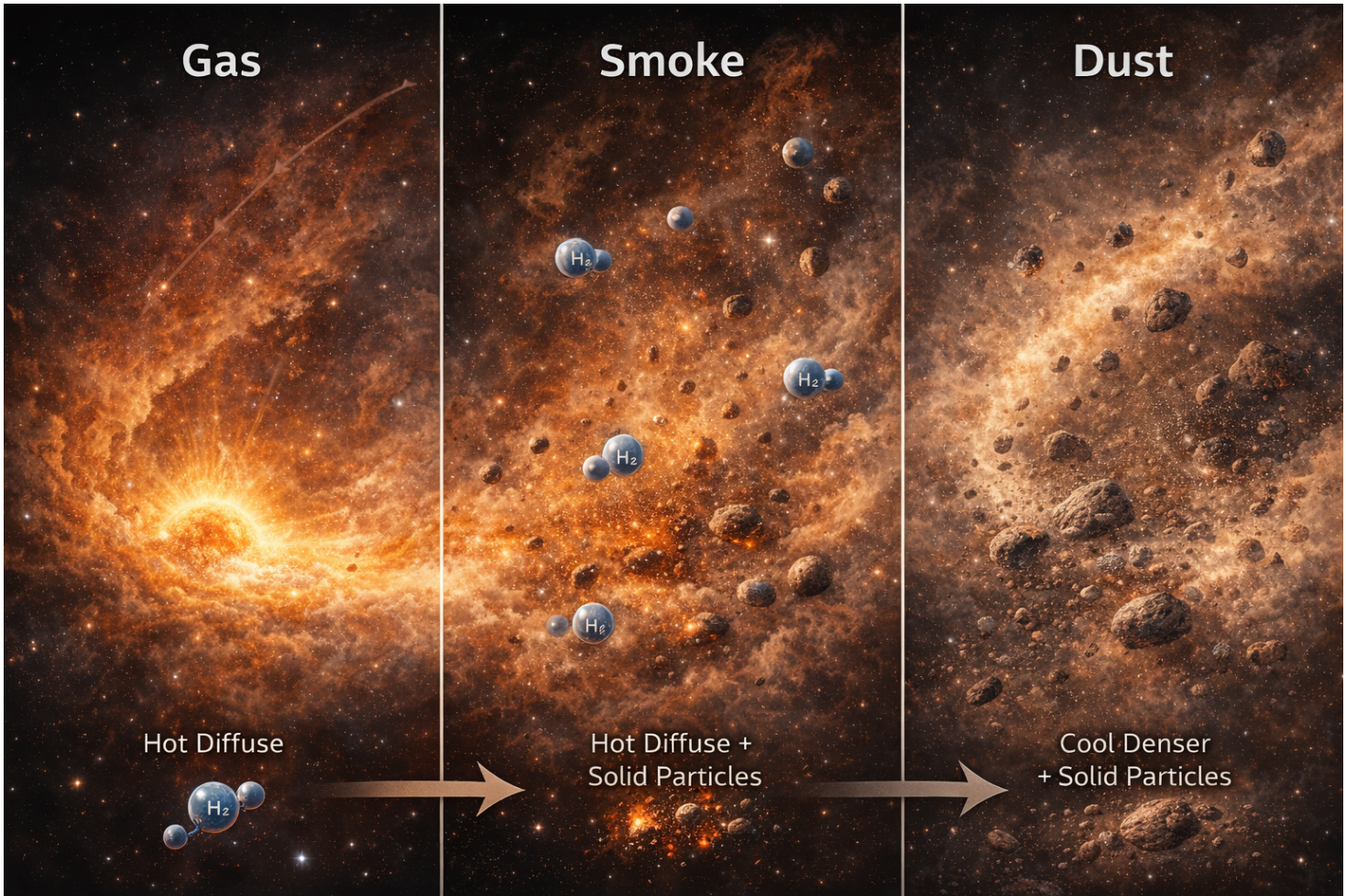
Gas represents a fluid state of matter composed of freely moving particles with high kinetic energy. In astrophysical environments, primordial gas clouds are often hot, dynamic, and non-cohesive, particularly during gravitational collapse and star formation.

Smoke is not a solid substance; rather, it is a gaseous medium containing fine suspended particles. It forms under conditions of heat and energy, where matter exists in a diffuse, non-structured state. For this reason, smoke is best understood as an active gaseous phase rather than a solid one.

Dust, by contrast, consists of solid particles. It represents a later evolutionary stage in cosmic development, forming only after cooling, condensation, and chemical bonding have occurred. Dust is therefore associated with lower temperatures and material stabilization.

In the formation of the solar system, the earliest phase was dominated by hot gaseous matter composed primarily of hydrogen and helium. Only later did cooling processes allow dust grains to form, eventually leading to rocks, planets, and solid structures.

Thus, describing the early cosmic medium as smoke is scientifically more accurate than describing it as dust, because it reflects a hot, gaseous, and uncondensed state of matter preceding solid formation.



Are Rocks and Soil of Cosmic Origin?

From a scientifically established perspective, rocks and soil are indeed of cosmic origin, but through a well-defined sequence of physical transformations rather than direct formation.

In the early universe, matter existed primarily as a hot gaseous medium composed of hydrogen, helium, and plasma. This energetic state represents the earliest phase of material existence following cosmic expansion.

As the universe cooled over time, atoms began to bond and condense. Within stellar environments and nebulae, heavier elements formed and gradually condensed into fine solid particles known as cosmic dust.

This dust did not remain isolated. Through gravitational attraction and repeated collisions, dust particles aggregated into larger bodies, forming rocks, asteroids, and eventually planets. Planetary crusts, including Earth's, are composed of this processed cosmic material.

Soil on Earth represents the final stage of this sequence. It forms through the weathering and erosion of rocks that themselves originated from cosmic matter. Thus, soil is not a primary substance, but a late-stage product of a long cosmic-material evolution.

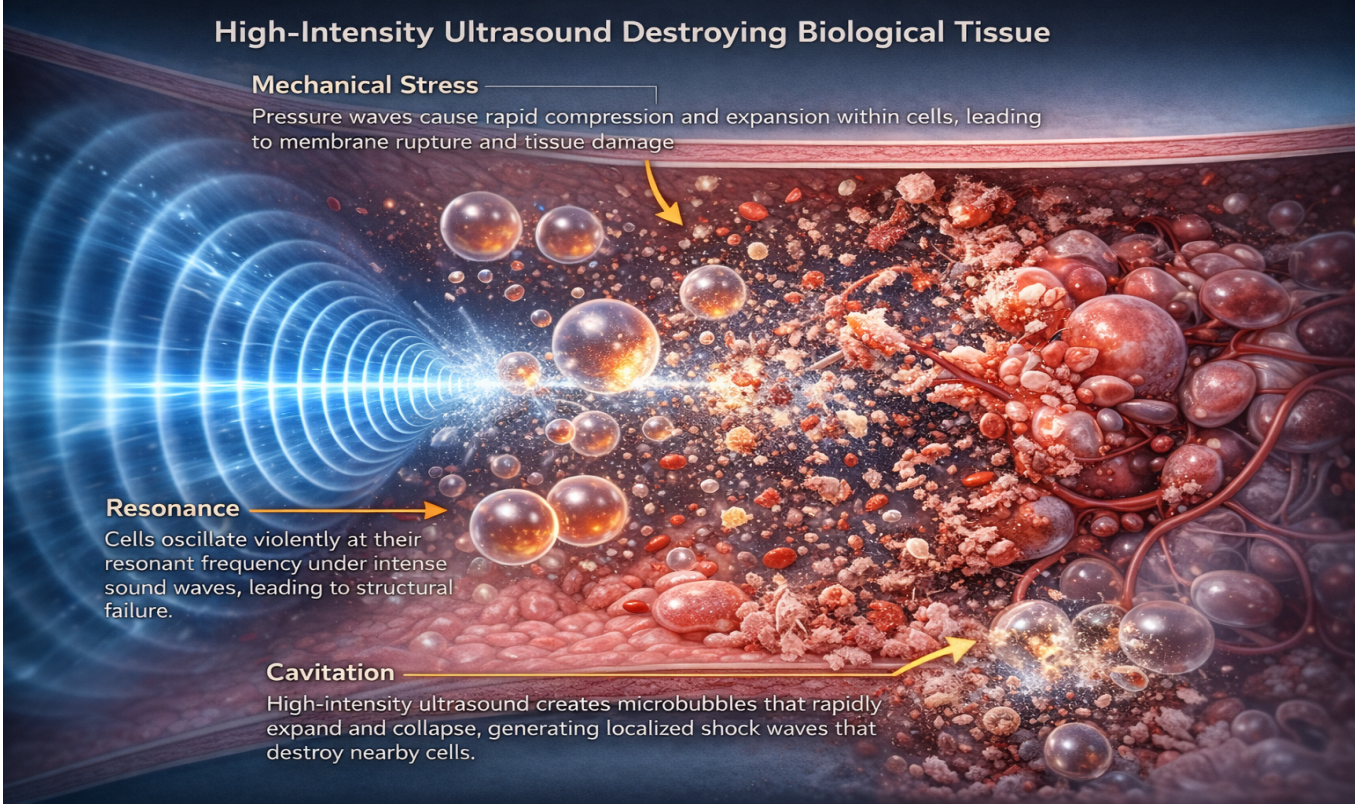
Scientifically, this sequence—hot gas to dust, dust to rock, and rock to soil—is a well-supported model in astrophysics and planetary science. It demonstrates that solid matter on Earth traces its origin back to an early hot cosmic medium rather than arising independently.

As-Ṣayḥah (The Single Cry)

وَمَا أَنزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِن جُندٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنزِلِينَ إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ يَحَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ

“And We did not send down upon his people after him any soldiers from the heavens, nor were We ever to send such. It was but a single Cry, and at once they were extinguished. Alas for the servants! There comes to them no messenger except that they used to ridicule him. Have they not seen how many generations We destroyed before them—that they to them will not return? And indeed, all of them will be brought before Us together.”

Source: The Qur’an • Surah: Ya-Sin • Verses: 28–32 • Page: 442 (Madinah Mushaf)


High-Intensity Ultrasound Destroying Biological Tissue
Mechanical Stress
Pressure waves cause rapid compression and expansion within cells, leading to membrane rupture and tissue damage
Resonance
Cells oscillate violently at their resonant frequency under intense sound waves, leading to structural failure.
Cavitation
High-intensity ultrasound creates microbubbles that rapidly expand and collapse, generating localized shock waves that destroy nearby cells.

Modern science has demonstrated that high-energy waves, including shock waves and high-intensity acoustic phenomena, are capable of destroying biological tissues and cellular structures instantaneously. These findings illustrate that destruction through non-material, wave-based mechanisms is scientifically plausible. However, the "Cry" (As-Ṣayḥah) described in the Qur'an is not a natural phenomenon, but a divine command of overwhelming power, far exceeding any known physical process, resulting in immediate and total extinction.

The Earth as a Resting Place and the Mountains as Pegs

أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا ۝ وَالْجِبَالَ أَوْتَادًا

"Have We not made the earth a resting place, and the mountains as pegs?"

Source: The Qur'an • Surah: An-Naba' • Verses: 6–7

Scientific and Conceptual Explanation

The Qur'an refers to mountains as "awtād" (pegs), a term that carries a precise physical meaning. In classical Arabic, a peg is an object driven deep into the ground to stabilize a structure, such as a tent. This description is remarkably accurate when compared with modern geological discoveries.

Contemporary geology has revealed that mountains do not consist solely of visible peaks. Instead, they possess deep underground roots that extend far beneath the Earth's surface. These roots help stabilize the Earth's crust through a process known today as isostasy, where massive mountain ranges act as balancing structures embedded within the lithosphere.

This understanding was entirely unknown 1,400 years ago. At that time, humanity had no scientific instruments, no seismic imaging, and no geological framework capable of revealing subterranean mountain structures. Yet, the Qur'an employed an exact metaphor that aligns precisely with modern scientific findings.

It is important to note that the Qur'an does not present this description as a scientific theory, but as a concise statement of observable truth expressed through accurate analogy. The comparison of mountains to pegs is neither poetic exaggeration nor symbolic language, but a description consistent with physical reality as confirmed by contemporary earth sciences.

The Sun and Its Appointed Course

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

"And the Sun runs on to its appointed course. That is the determination of the Almighty, the All-Knowing."

Source: The Qur'an • Surah: Ya-Sin • Verse: 38

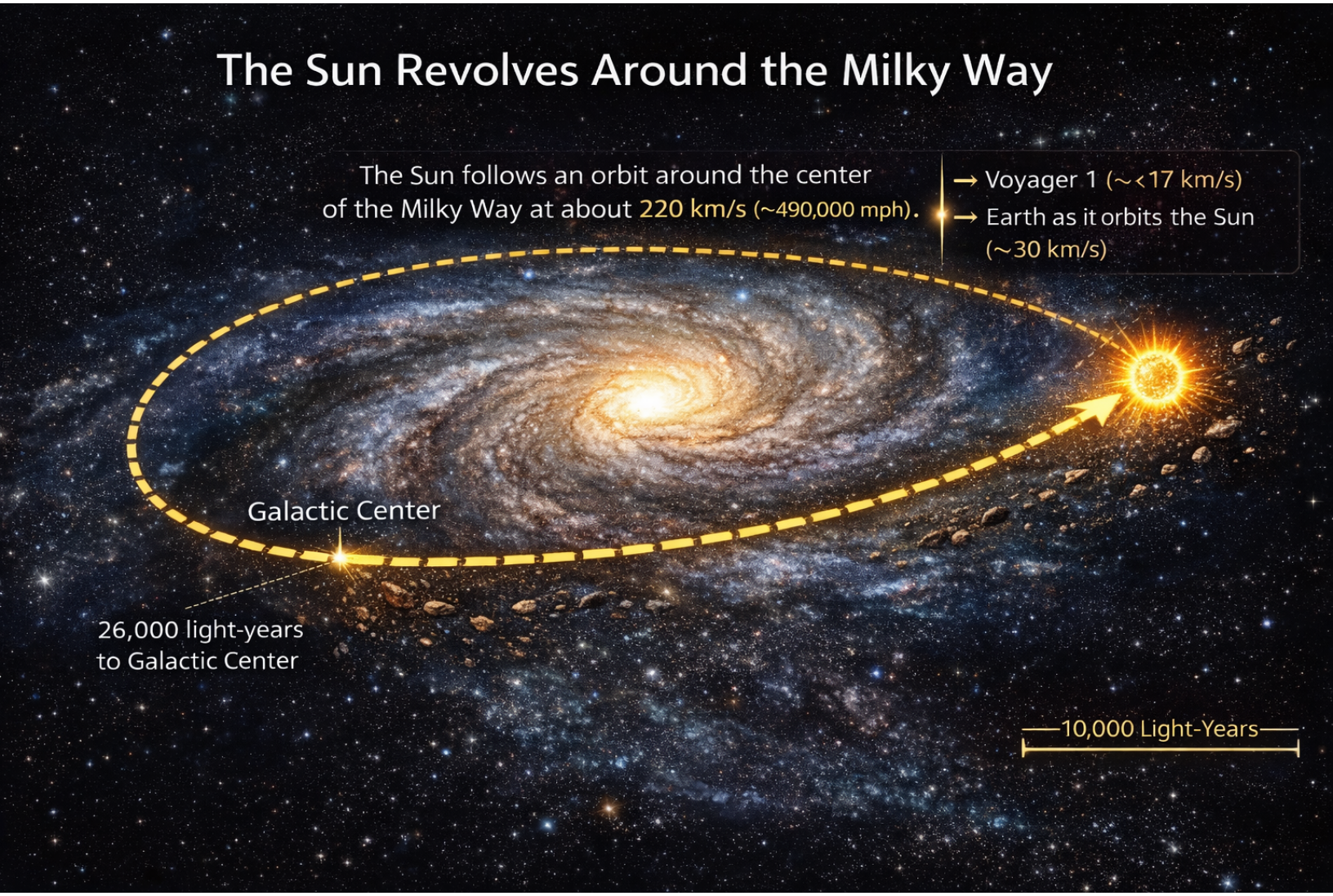
Linguistic Meaning of "Tajrī":
The Arabic verb tajrī denotes real, continuous motion. It is used in classical Arabic to describe objects that move along a path in a sustained and actual manner, not merely an apparent or visual motion. Therefore, the Qur'anic statement explicitly affirms that the Sun is in motion.

Meaning of "Mustaqarr":
The word mustaqarr has been understood by classical scholars as either an appointed course or an appointed end point in time. Both meanings emphasize that the Sun's motion is ordered, measured, and determined, not random.

Scientific Confirmation:
Modern astronomy confirms that the Sun is not stationary. It rotates around its own axis, travels through the Milky Way galaxy at approximately 220 kilometers per second, and participates in the broader motion of the galactic system through space. These findings establish that the Sun indeed 'runs' in a real, physical sense.

Aspect of Qur'anic Precision:
At the time of the Qur'an's revelation, there was no scientific knowledge of galactic motion or stellar dynamics. Yet the Qur'an used a linguistically precise term that accurately describes the Sun's true

physical motion. The verse does not describe the mechanism of motion but affirms its reality and its precise determination, which remains consistent with modern scientific understanding.


The Sun Revolves Around the Milky Way
The Sun follows an orbit around the center of the Milky Way at about 220 km/s (~490,000 mph).
→ Voyager 1 (~<17 km/s)
→ Earth as it orbits the Sun (~30 km/s)
Galactic Center
26,000 light-years to Galactic Center
10,000 Light-Years

The Reality of the Soul and the Limits of Human Knowledge

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۖ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُم مِّنَ الْعِلْمِ إِلَّا قَلِيلًا

"And they ask you about the soul. Say: The soul is of the command of my Lord, and you have been given of knowledge only a little."

Source: The Qur'an • Surah: Al-Isra (17) • Verse: 85

The soul is from God, the Creator. It cannot be seen or physically perceived, yet it is the source that gives the human body life. Through the soul, cells function, DNA operates, and every biological system within the body remains active and coordinated.

Therefore, visibility is not a requirement for reality. Many forces that govern existence are known only through their effects, not through direct observation. The soul is recognized by the life it sustains, not by its physical appearance.

To clarify this idea, a simple analogy may be used for understanding only, while God is far above all comparison. Wireless signals, such as Wi-Fi, cannot be seen, yet they enable smartphones to function—allowing data transmission, system updates, error correction, and continuous connectivity. In the same way, satellites are monitored, adjusted, and repaired from millions of miles away through invisible signals.

Although these waves are unseen, their effects are real and measurable. This demonstrates that not everything that must be believed or acknowledged needs to be visible to the eye in order to be real.

Closing Note

The Qur'an is rich with countless verses of guidance. Yet, I have chosen to conclude this book with this verse, for it encapsulates the essence of the path from inquiry to illumination.

قَدْ جَاءَكُم مِّنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ ۝
يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُّسْتَقِيمٍ

"There has come to you from God a Light and a clear Book.
By it God guides those who seek His pleasure to the ways of peace, and brings them out of darkness into light by His permission, and guides them to a straight path."

Source: The Qur'an • Surah: Al-Ma'idah (5) • Verses: 15–16

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